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LOVE'S UNFOLDMENT

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EVERY year all Christian nations commemorate the gift of Love to humanity in the advent of the lowly Bethlehem babe, and like the wise men of old, pour out upon their loved ones, gifts of gold, frankincense and myrrh, the gift taking on the character of the love of the giver. Those who give through custom, making it a formality and a duty, do not realize the joys of giving, for the "gift without the giver is bare." They miss the stamp of love which makes the gift precious for what it represents, not for what it is. Love showers its treasures upon all who will receive with no thought of return. Often this element of love finds a response in a large degree in the heart of a great teacher, philosopher or sage, who gives freely of his gifts that they may abundantly bless his brethren. Again this quality of love, which knows nothing of self or pelf, is operative in many hearts in the common, simple ways of living, which makes of all mankind brothers, and keeps alive in the consciousness of the race the principles of loving and giving. In the custom of making gifts, humanity seeks to express the divine character of their heavenly Father, whose very nature is to give.

Love is the very substance of all that is beautiful and desirable in life. It is the essence of God. Love is the mother principle in Being (God), which nourishes and sustains the other qualities or gifts of Spirit. Love is the greatest force in the universe and penetrates and purifies all it contacts. Even human love, which is the shadow of the Divine, when realized in any degree of purity, transforms

the baser elements of character into refined gold. Love is the harmonizing factor of the universe. It is the attracting force that holds all primal elements together; that keeps man's organism poised and balanced. A single discordant thought, a single violation of the principle of Love, throws out of equilibrium the forces of the body.

All the organs of the body are made up of ideas—manifesting as cells—revolving about a dominant idea. The heart is the offspring or manifestation of love ideas and is the seat of feeling. It is in the heart we feel the presence of God, and it is from the heart that comes the unity of life. Metaphysically, the heart is called the subconscious, or treasury of all thoughts that have passed through the conscious mind and become memory. It was in the heart of man that Jesus planted the seeds of Truth, for his teachings are in the subconscious (memory) of mankind and are brought to our remembrance, when we are quickened of the Holy Spirit. It is in the region of the heart we direct our attention when we get still and wait upon the Lord. In the silence of our souls, we have power to instill into the subconscious or heart, ideas of the Superconscious or Divine Mind, thus setting into operation a love-force that frees all error thoughts, and instills a new energy into consciousness that purifies and cleanses of all dross. This does not take place in its entirety in the fleshly heart, but at the center of Being, located near the heart and solar plexus. As the fleshly heart is the offspring of love ideas, so the stomach is the offspring of ideas of substance, the lungs of inspiration, the generative organs of life.

Love and life are intimately associated, and so the heart and generative organs in their real nature are unified and harmonized in love. The goal of love is the demonstration of eternal life. Blood symbolizes the life of Spirit, as taught by Jesus in connection with the sacramental rites of the Lord's Supper, and is in turn intimately related to the heart, the organ of Love. The blood flows from the heart and returns again every twenty seconds, having made a complete circuit of the body, giving of its purity to every

needy cell, and bearing away its burden of waste; thus enacting in the body the same obligation of love to serve and purify. The mind moves the blood by thought. It is a physiological fact that when we are engrossed in matters requiring reasoning and brain activities, there is a drawing of the blood to that region; when we partake of food the blood is drawn to the stomach. Think what it means then to charge every thought with the essence of love! How it blesses, harmonizes and vitalizes every cell of the body, through the medium of the blood (life), as it pours out from the organ of Love on its mission of serving.

Out of the intimate relation and interdependence of the love and life ideas comes the expression of generation, commonly referred to as human love, among the higher expressions of life. Human love is limited to the ideas of the lover and more often partakes of selfishness, tyranny and jealousy than it does of the Divine nature. However, it serves its purpose in the unfoldment of the individual in keeping alive the loving and serving idea, which like all other ideas, are reaching upward and beyond to final fruition—in the original perfection, oneness with the parent Mind. Mother love has been exalted as approaching nearest the Divine nature of love. This is because that through necessity, rarely through choice, woman is forced to transcend herself, to rise superior to obstacles, to give her all on the altar of experience. It is the renunciation of self that glorifies mother love and places woman in connection with limitless, selfless Divine Love. The love of the little child approaches nearer the Divine Ideal. It is the guileless, unassuming, unselfish state of consciousness. Giving freely with no thought of receiving is the keynote of loving, and its stamp of divinity.

The child, the offspring of the father-mother principle in generation, symbolizes the Christ-child (spiritual consciousness) to be established in regeneration, in every man and woman through the union of Wisdom and Love in the individual. This is the real desire of man, the real generation through which perpetual life is to come. This realization

and demonstration in individual consciousness does not separate man and woman, but joins them in God, since man and woman in the outer symbolize the Wisdom and Love of Divine Mind. People say, "I object to this regenerate idea," implying their unwillingness to surrender the pleasures of sense. This objection does not make less true the principles of regeneration, no more than an erroneous conclusion effects the principle of mathematics. As long as one remains "in error," so long does he suffer the effects of the error, or inharmony. Mortal man has always objected to every advance of progress. It is his nature to choose the way of least resistance, to move with the tide; but thanks to the Spirit of Love and Wisdom implanted in man from the beginning, which is always pressing into harmony and perfection, above the din and strife of the world with its devious paths of sense, a few have heard and hearkened to the call of the soul to the higher life, and like Jesus, instilled into the consciousness of the race, living ideas that eventually bring man into greater expressions of freedom and life. Such is the purpose of regenerated love. It does not destroy, but fulfills. It takes the symbol (flesh union) and through the quickening Christ-life uncovers its reality, giving to man such a foretaste of heaven (harmony) that he marvels he ever thought generation with its fluctuating joys and sorrows, was the culmination of love. In the regeneration, companionship and happiness are not renounced. Happiness is not the satisfaction of self, but is the joy that comes from overcoming selfishness. You lose and renounce only that which contributes nothing to the illumination and upliftment of the individual and the race. All the gold of human love is brought up into the divine consciousness, and only the alloy eliminated.

You will recall that Jesus' first miracle was performed at a wedding feast. He turned "water into wine." This is symbolical of the change in consciousness when we glimpse the divinity of love. Water (negation) is quickened of the Spirit and becomes wine (life). At the end of the feast, after we have tasted of love and found its bitterness in hard

experience, Christ serves us with the best gifts of love, the wine of eternal life through love regenerated. The Christ within is the guide and inspiration of every man and woman in a union blessed of God from the beginning. This is the preparation necessary to receive the higher benediction of Love. The positive and negative qualities of Being (man and woman in manifestation) move naturally toward each other when thought obstructions and personal seeking for satisfaction are removed. "The fear [love] of Jehovah tendeth to life; and he that hath it shall abide satisfied; he shall not be visited with evil."

Life is perpetual, self-existent, and man's consciousness is stamped with this idea. The life of anything is its Spirit. Wisdom (masculine idea) and Love (feminine idea) are joined in life (Spirit). They are mated, their perfect union culminating in eternal life, the God idea that created them. While in the consciousness of oneness, man and woman seeing each other as their externalized self, dwelt in Paradise (harmony) together, being not ashamed. When fear, shame and lust entered consciousness, the "one flesh" became separated. Through the negative principle (woman) man fell from his perfect consciousness, and out of this fall came the duality of the world with its discords and limitations. We meet opposition with Truth and the opposition disappears. It has not been destroyed but dissolved into its reality. Man and woman are not opposed but essential to each other; are in reality one. Each has a purpose in creation. Woman, the intuitive soul quality, more readily gains dominion over the sense consciousness, and in her awakening is called upon to give birth in her soul (man externalized) to a spiritual consciousness. As through woman (negation) the race fell into sense consciousness, so through woman it must be uplifted. This is woman's rightful mission in the world today and many are taking up their post of duty. Her advent into the world of affairs, commercial, social and economic is but the avenue through which will be accomplished her purpose in the fulfillment of love and the restoration of man and the world to its Edenic state.

Jesus taught an impersonal love—a principle of Truth. In speaking of love, he said, "If ye love them which love you, what reward have ye? Do not even the publicans the same?" It is natural for man to love those who love him. This method of loving merits no special distinction of greatness or consideration. In fact, this rule of conduct more often proves a hindrance in that it begets castes and selfishness, and fosters personal attachments that bind and fetter. He followed with this saying that is really the test of love: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." The man or nation conforming to this rule of conduct has touched the very heart of love, and no matter how fiercely the storms may assail, they shall not prevail for the foundation stone is Christ (Principle). "Hate stirreth up strifes; but love covereth all transgressions."

Christ is the son God gave to the world, "that whosoever believeth on him should not perish, but have eternal life." Christ is the God-seed implanted in consciousness which has been forcing its way upward to the Light (understanding) of the individual unto the day of its perfect fruition. Natural man is the symbol of Christ. Jesus Christ became the perfect manifestation of Love (God), and every man who finds the Christ principle within his own being is quickened by the same Spirit that raised up Jesus. He has no other alternative but to prove his divinity in the midst of humanity, even as Jesus did.

It is possible to develop a consciousness of Love. Set aside some portion of the day to the planting and cultivating of love ideas. Center your mind at the region near the heart and affirm the quickening of the Spirit of Love. Let go all thoughts of destruction by forgiving all your debtors. Forgiveness is necessary if we reap the fruits of love. You cannot gather grapes of thorns, neither can you expect harmony in body or affairs unless you eliminate from consciousness destructive and unkind thoughts. Kindness and mercy are qualities of love and must be exercised toward all expressions

of life, if man is to demonstrate eternal life through love. Love overcomes every thought of an opposite character and adjusts our feelings toward everything that touches our lives. It may even extend to our choice of food, in fact, will, if we put on the whole armor and gird ourselves about with righteousness (right-use-ness). With the Spirit of Love active in consciousness how can one partake of food that is stamped with ideas of lust, revenge, cruelty and fear? The restoration of the animal world is included in the redemption of man and follows in natural sequence, in that the shadows cast upon the earth are the reflections of man's baser thoughts. When his thoughts partake of the Divine nature, they will bless instead of curse. "Love worketh no ill to his neighbor," and every living creature is to share in the glorified earth.

Love is. We do not generate it, but it comes as a gift of God. Love is, like all other attributes of God, divinity itself. Man contacts Love through being loving, just as he touches multiplication through multiplying. If man fails to use a principle, he gets no understanding of, nor increase from that principle. We appropriate love as we do life, substance and truth, establishing them in consciousness through affirming our oneness with them. With our minds centered upon limited ideas, the attributes of God pour through us in perfect freedom of expression. It is self that blocks the way of the expression of Divine Love. Jesus taught and demonstrated the selfless way, and as a consequence gave the substance of his thought to harmonizing his own consciousness and that of the race. He gave in service, seeking not his own. We cannot love unless we serve. We are the dynamo through which love becomes a power to bless and glorify when we give ourselves into the keeping of Divine Love; to the demonstration of its presence and power in every thought, word and act, the fruits of which are evidenced as the joy, peace, kindness, goodness, faithfulness, meekness, thankfulness and self-control in the life of every overcomer.

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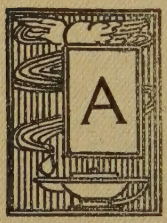
PARTNERSHIP WITH GOD

"Behold I stand at *your* door and knock: If any man hear [open] . . . I will come in."



ARTISTIC expression is the aim of the painter, actor, singer, musician or sculptor. Each live in their creations. Personality, material and pecuniary considerations are dwarfed and cast aside in the enthusiasm of the artistic temperament. Many of the greatest masters never reaped worldly advantage. Their fires burned fiercely on the altar of their art; they lived for it.

Just so the spiritual man is an artist. He must express God artistically as his highest ideal of the good, the true, the all, and conform and subordinate all else to this purpose. This is his life. He becomes a partner with God to use and develop the power which comes through the opened door when the knocking takes place. "I will come in to you if any man hear my voice." A partner is a joint owner, and the two have mutual interest. Partnership with God does not mean selfishness on the part of one. Its end and object is the development and good of mankind generally. It is a scheme wherein God and a man agree to join forces and cooperate for the benefit of every being with life. The profits are distributed and everyone participates in the union of one man or any number of men with God as a partner.

Any man, who thinks he can cooperate with God to obtain and secure his health, his freedom from care and worry, his prosperity and success, or the attainment of his personal and private aims, lacks the understanding of the partnership. Such ambitions and desires come as a *result* of attaining the good; an ardent artistic expression of the spiritual life; an enthusiastic love for the God in mankind. Health, freedom, prosperity and success then follow as a sequence to the partnership, and not to serve one partner only.

God is all. God does not love, favor or prefer you, or

any man, or any body of men. From him emanates love and bountiful supply, without distinction, to all men. Man may use these gifts for himself, whatever condition he may be in, whatever his present attitude of mind, providing he opens the door. Then God enters as a partner and the selfish personality of man vanishes—willingly so—and man no longer seeks health, freedom and prosperity for himself. He has them in abundance; he is conscious of this.

God cannot make man good. His power is limited by his law which is irrevocable. God could not make a tree grow with one end only. God cannot make a willful man change his mind. Man cannot come to God and open the door to his knock unless he is dissatisfied and feels the need of goodness. There can be no harmony between God and man until man recognizes God as a spiritually intimate partner who will help man in his secret presence, in the dead of night despair, in the prison and abyss of seemingly bottomless degradation and disgust into which man in his foolishness and wrong thinking has reached. God is ever ready to become a partner to supply man's need, but the need must be there or the supply automatically fails.

Many of the greatest miseries in this world come to man through wrong thinking. True thought, right thinking, is righteousness. Man should take thought about thought. Thoughts are so insidiously subtle and elusive that unless man recognizes that the world of fact and sense are clumsy, unreliable phenomena which do not permit him to estimate (or even stimulate his appreciation of truth, beauty and goodness) the true, real, permanent demands of his spiritual being; his life is like the dry rot and dust of a Dead Sea apple.

The promise and fulfillment of God coming into man when the door is ajar is actual. This can be tested. When right thinking commences, and righteousness is established, old things pass away and all things become new. This fact makes man unique. He cannot be classified, measured or estimated. God and man enter a partnership forever. The principles of mathematics, axioms and rules do not then exist

for him, nor can they apply to man cooperating with God. They are one, unique, and beyond the realm of calculation or rules. Standard books of science change every ten years; they become obsolete. The relation of God with man never varies. His law, his word, his promise is inflexible. God is unchangeable, cannot hesitate in purpose, and never ceases to knock at man's door. He needs man in the development of a new heaven and a new earth—a perfection of being to be lived here and now.—G. C.

BE A ROSE

GRACE CUMMINGS

WE ALL know the verse in Matthew, "Consider the lilies of the field, how they grow; they toil not, neither do they spin," and how often it comes to our consciousness as a sustaining help in a time of financial stress or indecision, or when the way does not show clearly before us. It brings to our inner vision an immediate picture of a field, as our outer eyes have seen it, in all the glory of its growth; the beautiful sea of blossoms with their faces ever upward turning, harmonious in color and in purpose, contented just to bloom, each in its place, and a sense of comfort and security in the Divine Love is brought right to us.

On my desk, as I write, stands a single pink rose, perfect in form and color, a little vision of beauty to gaze upon. Yet, no one sees it but myself, and probably in its short life, no one else will see it. But it blooms, and keeps on blooming, and growing richer and pinker and fuller—a message of love and beauty to me.

Why does it not stop blooming when it can show itself to no one but me? Why does it not desire to be in a florist's window where many can enjoy its beauty, and because it cannot do that, just crumple up and grow pale and small and unnoticeable? Why?—because the business God has given it, is *to bloom*, and to bloom its very utmost,

though even I might not observe it. So, without complaining or feeling its lot a small one, it keeps on blooming.

And who shall say that it has not accomplished the mission that God gave it here! If it has given but to me, just one of God's children, a richer vision of his great love and wondrous beauty, a bigger thought of God, has it not done a great work!

Ah, dear one, if at times your life seems very narrow, and there seem to be larger fields in which you would like to work, remember the rose, and *just bloom* in your own little spot, just bloom and bloom, and show the richness of the wondrous Truth that you know. And if one, only one, of the many with whom you are surrounded, learns to know better the love and joy of the Divine Inner Life through you, count yourself blessed of God, and praise his name that he has placed you there. Be a rose in God's garden.

ONE LORD THERE IS

One Lord there is, all lords above,
His name is Truth, his name is Love,
His name is Beauty, it is Light,
His will is Everlasting Right.
But ah! to Wrong, what is his name?
This Lord is a consuming flame
To every wrong beneath the sun:
He is one Lord, the Holy One.

Lord of the everlasting Name,
Truth, Beauty, Light, Consuming flame!
Shall I not lift my heart to thee,
And ask thee, Lord, to rule in me?

If I be ruled in otherwise,
My lot is cast with all that dies;
With things that harm, and things that hate,
And roam by night, and miss the gate—
The happy gate which leads to where
Love is like sunshine in the air,
And love and law are both the same,
Named with an everlasting name.—*W. B. Rands.*

CHRIST IN YOU

IT IS quite generally accepted that the Book of Revelation is symbolical. Nearly all its interpreters have assumed that its symbols represent in the broadest sense the struggles of good and evil in the race, and that it treats of what is to happen in the future, both in earth and heaven. The conclusions of these students of the mystical have been varied, and though they have doubtless all arrived at a measure of the truth, they have not been useful because not practical.

The key to every problem in the universe is the figure one. As a history of many the Bible is variously interpreted. As a symbolical picture of one individual it has *one* interpretation. The only way to get at the inner truth of any scripture is to start with the assumption that it treats of *man* as an individual.

There is but one man—the man in the "image and likeness" of God, created in the beginning and reborn in Jesus Christ. There are many men *formed* after this "image and likeness," and the breath of life breathed into their nostrils, but the original man, like the figure one, ever remains the key to the beginning and end of each. "I am Alpha and Omega, the first and the last."

We are all searching for this One who is the type and pattern of the perfected man. He is found first as an ideal, the life, love, substance and intelligence of pure mind. But in process of mind action this Divine One takes form in the subjective consciousness and under certain conditions we may behold him. This is the state described by John in the first chapter of Revelation.

He was in the isle called Patmos, in Spirit on the Lord's day, and heard behind him a great voice. Patmos means *mortal*, and isle suggests an isolated body of earth. This refers to the subjective body separated from its environment in the world, and lifted up into the Spirit to the Lord's day, or degree where the higher law becomes oper-

ative. The voice behind refers to the unseen or subjective consciousness, whose base of action in the body is the spinal cord and *medulla*. It is here that the Divine Law stores up all the words and thoughts we have ever entertained. "The Word of God and the testimony of Jesus Christ" is here recorded in this "isle of Patmos."

John was commanded to write in a book what he saw and send it to the seven churches or assemblies in Asia. To write in a book is to inscribe in words, and these words are to be sent or projected into the seven assemblies or centers of nerve action in the front part of the body. These centers are mystically given in the seven churches mentioned. Without going into technical details we might say that the first is the top of the head, the second the forehead, the third at the root of the tongue, the fourth the heart or solar plexus, the fifth a nerve center just back of and to the right of the solar plexus, the sixth the navel, and the seventh the generative center.

Through meditation and mental introversion, or turning within, as described by John, we can come into a consciousness of these "seven golden candlesticks" or receptacles of spiritual light. The Divine Idea of Man is pictured there as a thought manifestation or "Son of Man." He is formed in the subjective consciousness and waits for us to "write the things which thou sawest, the things which shall come to pass hereafter." Nearly all the Book of Revelation is taken up with a mystical history of experiences in the minds and bodies of those who go into this temple within and make the mighty initiations and overcomings which ultimate in the visibility of the Son of God, even Christ Jesus.

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The laws governing the world of Mind and Spirit are yet imperfectly understood by the human family. Those laws are exact and orderly. A given impulse in mental movement will always produce its action and reaction according to a fixed law. An idea held in mind sets up in the brain and body certain vibrations which may be timed and described by one familiar with practical metaphysics. But

that description would be unintelligible to one not familiar with the details of mentation. Again, there is at present no vocabulary in which these mental processes could be put. How could the phonograph be described to a Patagonian, who had never seen one and knew nothing of the technical points that enter into its construction and use? The only way to convey the information would be to use symbols with which he was familiar, and thus approximate the information.

It is quite evident that the symbolism of the Scriptures will eventually be interpreted and explained in exact terms under the law of mentation and body reaction. Jesus raised his body to a rate of vibration which carried it beyond that in which the physical man is poised, and it became a radiant flame of life, each cell of which had the power to communicate its qualities to other bodies not yet quickened. It was his mission to thus raise the life vibration of the whole human family by sowing his ascended body broadcast among those who believe in him. This is the real meaning of shedding his blood, blood being the symbol of life. He gave up his life for all those who will take it and use it as he used it. The attempts of physicians to inoculate the senile with the vital germs of sheep and pigs is the vain reaching out of the human to this end. The life current in the whole race is running low, and up to the time of Jesus was getting gradually less and less. It was degenerating in quality and power, and needed a virility that would put it to its proper place in the divine economy. Jesus first gave forth the truth in the ideal world, then he gave forth the purified substance of his organism.

Peter said in Acts 2:38, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," which describes the first descent into human consciousness of this dynamic substance which Jesus radiated when he raised his body vibration to the spiritual plane. The spiritual plane is the normal plane, and man is not in eternal life until he has attained this place in body consciousness.

Flesh bodies and material conditions are all abnormal in their present low rate of vibration, and they must be raised or disappear.

The descent into consciousness of this Jesus Christ life may have taken place on the day of Pentecost, when the hundred and twenty were in that upper room of the mind, which is the spiritual, and had been praying for ten days with one accord for the fulfillment of this promise of the Holy Spirit as given by Jesus. This attitude of many minds forms a mental magnet, and brings about results in flashes of light and spiritual illuminations. Religious revivals have demonstrated this in greater or lesser degree. The writer has several times been witness to this descent of the Spirit in classes under instruction, where the words of the speaker and expectation of the students were intensely spiritual.

This is also an individual experience, and many have testified to the powerful inrush into mind and body of this higher power. It cannot be said to be a wind, yet no other comparison more accurately describes the sensation. It is part of the regenerative process, and when one becomes adept in mentation it can be brought about at any time. Realize the truth of your being, your spiritual character, the omnipresence of God, the power of Christ, and your oneness with all. Then repeat with great earnestness the Lord's prayer, stopping at each paragraph to get the meaning. Then quietly rest and wait in expectancy for the descent of the Spirit from on high. If the result is not satisfactory, repeat the process again and again until it is. Remember the disciples prayed ten days.

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These queries often come to us: "What do you teach about death?" "Where do people go when they die?" A succinct answer to these questions is found in that statement of Paul's, "To be carnally minded is death." According to the Bible all men are "dead in trespasses and sins."

Adam, in his original creation, was in illumination. He had continually breathed into him, by the power of the Spirit, that necessary inspiration and knowledge that gave

him superior understanding. But he began eating, or appropriating ideas of two powers—God and not God, or good and evil. The result, so the allegory relates, was a falling away from life and all that it involves.

Men do not count this first death in its right relation to the "second death," which is that secondary cessation of activity in the body, when the soul loses control of it, and we have to bury it, or burn it, or in some way dissolve it into the elements. But, if this Scripture is true, men are already dead. You don't have to wait until your body stops action. If you are a sinner; if you believe in two powers, good and evil, you are already dead. Then why should we worry about the conditions we are in after we go through that second death? The condition can be judged by the present, of which it is a continuation. The first death is death of the light and life of the Spirit in our consciousness, and the result is a withdrawal of the soul from the organism. The soul of the carnally minded does not live in the body, but outside of it. Because of his sins man has been driven out of the body Eden.

And what is death? Succinctly stated it is cessation of vital force and action in the body. Jesus called it "falling asleep," as also did Paul. Then there are various degrees of this sleepy condition that the body falls into. Even students of physiology find that the body has unused resources that can be temporarily awakened. Through deep breathing they bring into action certain centers in the lungs that give additional purity to the blood. They can quicken other centers in the organism until weak people get strong. This is not the regeneration taught by Jesus, but it demonstrates that the body is not living up to its capacity in even a material way. Some physiologists say that in our thinking capacity, we use just a little bit of a spot near the top of the head. We don't think through the whole brain as we should. Nearly all the nervous system of man is in a sleepy, inactive state. These material investigators tell us that if some substance could be poured in through our nerv-

ous system, that would wake us up all over, we would be transformed into new beings.

That is exactly what the new life in Christ does for us. "Be ye transformed by the renewing of your mind." It isn't that we are going to be transformed by deep breathing, nor muscular exercise, nor by having our nerves shocked with electricity, but by a new process of thought and spiritual energy we are to awaken our sleeping bodies. We are going to get back to that original state, where we consciously receive the inspiration of the Spirit and charge our bodies with the life of the Infinite Life.

This is the teaching of pure Christianity, and it is borne out by the discoveries of modern science. Both agree that men must have more life and greater vitality, in order to carry forward the demands of mind and its aspirations. Jesus went so far as to claim that men who did not lay hold of the larger consciousness of life which he brought to the race, have no life in them.

What shall we do to escape the second death? We must take the life of the Christ-man, which is potentially here in every one of us, and concentrate it into these brains and bodies of ours. It is by the power of the word that this is accomplished. You can begin by quickening your circulation through throwing into it some living thoughts and words.

Here again, this is what Jesus Christ taught. He said: "I came that they may have Life, and may have it abundantly." What are these little canals all through our bodies for? They are the rivers of life, which flow from the one head, Divine Life. They carry the blood corpuscles, which physiology tells us are little batteries, each with its positive and negative pole. If those little batteries have the life element in them, they constantly electrify the organism; but if you, through the power of your thought and word, affirm the negative of life, and talk about its absence, what are you doing? You are eating, or appropriating conditions from the tree of sin and evil. There is no duality in God. To have evil in the mind in any form is to eat it,

and that poisons the whole system. We intuitively know that God is good and God is all. Life is the one reality and it is everywhere present. Then, there is no need of any concept of any state or condition called death.

Eating is the outer expression of mental affirmation. Every time you take a mouthful of food, you begin at once to appropriate it through mastication, digestion and assimilation. All those functions of the body are forms of affirmation. Through them the man is constantly saying, "This is mine, mine, mine," and through these processes he appropriates and builds up his organism. So it is proper to say that man eats of the tree of the knowledge of good and evil, if he allows both place in his mind. He eats them through his mind, because eating is a mental process. Everything, resolved to its last analysis, is mind, consciousness. You cannot conceive of anything without consciousness entering into it.

Then, if we would realize the Larger Life, we must *believe in it*, and begin to affirm it as ours here and now. And what kind of life do you conceive this Eternal Life to be? A life that goes and comes? Affirming this life would you say, "I feel tired and weak; I wish I had a little stimulant to tone me up"? Certainly not. You would meet the feeling of weakness with an affirmation of strength, and every evil suggestion would be met with a denial of its reality and a strong word of Truth. These sound words tone the mind and body up quickly and there is never any reaction.

It does not make any difference to the loyal Christian how many people "fall asleep." They awaken again, we know that; and what men call the sleep of death is just a long dream. Some people have more vivid dreams than others, so some of them who fall asleep in the second death may dream of returning life until they quickly take up again the construction of an organism. The early Christians considered it a great advantage to have even a knowledge of Jesus before falling asleep.

It is possible to think about the absence of life until

death seems real and lasting. This makes the dream dense and dark and the awakening slow. Christianity shows how to come right back into life, and that is the only salvation for man. If you believe faithfully in the Christ life you will never die. That is the promise of Jesus, and our understanding of the laws of mind substantiate his claim. The mind can be so filled with thoughts of life that there will never be room for a thought of death. Death can never take possession of the body of one whose mind is thoroughly charged with ideas of life.

This will answer for you the question: "If a man die, shall he live again?" Every man lives just to the extent that he appreciates what eternal life means. It means continuous conscious existence in the body. We must not only live, but we must live wisely. In the Genesis allegory it is written that for fear that man would eat of the tree of life and live forever in his sinful mind, the Lord God sent him forth from the garden of Eden. This means that sinful man does not consciously live in his organism, which is the real garden of Eden. In his unregenerate state man reflects his mind into his body. But when the baptism of fire, the descent of the Holy Spirit, takes place, there is a reunion of mind and body and the thrill of Divine Life is again felt by Adam. The return of the soul to the interiors of the organism is part of the symbology portrayed in the history of Jesus of Nazareth. Man must seek to know the law of Life before he can live forever. Living without conforming to that Law is a tragedy.

The Law of Life is revealed to the mind of man through conscious thinking. Give attention to the Omnipresent Intelligence and it will make you wise. This "light that lighteth every man that cometh into the world" is here as the atmosphere is here. "It shineth in the darkness; and the darkness apprehended it not." Why? Because men do not realize the Truth about Spirit and its laws. Spirit is like mind—in fact it is the highest realm of mind. There is an ever-present, All-Knowing One. Put yourself in conscious unity with this Presence through the power of

your thought and your word, and you will gradually become mentally open to a world of causes you never dreamed of.

Physiology says that the body has two sets of cells; live cells and dead cells. The live cells have a little electric light at their center and the dead ones are dark. In good health there is a preponderance of the light cells; in ill health the dark cells dominate. Metaphysicians have found that man can light up these cells by affirming life and intelligence for them. So they tell their patients to make affirmations like these: "I am alive with the Life of Christ." "I am intelligent with the Intelligence of Christ." Take those words and use them day after day and night after night; affirm them when you go to bed and affirm them when you wake in the morning; make them part of your consciousness, and you will take a very important step in demonstrating eternal life.

The body is shocked to death by the violent thought-voltage of the unwise mind. Selfishness leads to strife, which is followed by anger and hate. These emotions generate currents of thought whose volts burn up the body cells in the same way that a live wire sears the flesh. These hate currents burn out the connections in the glands exactly as an excess current burns out a fuse in your house-lighting system. Then the lights go out and death of body sets in. Love, peace and harmony are the only remedies that count. "God is love," and to live in God-mind man must cultivate love until it becomes the keynote of his life. We must love everybody and everything, ourselves included. Some people hate themselves. Self-hate is destructive also. You must love yourself. Affirm the Infinite Love as your love, and you will find that there will be generated in your mind and body an entirely new element. Love is the cementing element of all things. You couldn't have an organism; God could not put together that substance that makes up the form, without the cementing power of love. Love, in the electrical world, is the magnet. You must have love. You cannot live without it. Then, begin to live in the thought of love. Personal love is part of the law, but Divine Love is

its fulfillment. Center your love thoughts upon God, and you will find love for your fellow-man growing marvelously.

Then again, we must have substance in its purity in our bodies. There are elements all about us that, if we knew how to use them, would make any form that we might desire. We have not cultivated faith in the invisible substance-idea, and it has not been incorporated into our flesh. But now that we know that it exists, and that it is through our affirmations that we bring it into expression, we begin at once to affirm Divine Substance, and our bodies go through a refining process that will continue until we are transfigured into the likeness of that Divine Man which John saw on Patmos.

The pure Substance of Being is a universal solvent. Man can take that substance-idea into his mind, divested of all impurities, and he will purify everything that he concentrates his mind upon. Do you know what makes an impure cell in your organism? Simply the thought of impurity. That is the point of origin. It is not altogether the impure food that you eat. That has something to do with it, but first it is in the mind as an impure idea. And expectoration and coughing, and all forcing out of the organism of impure cells has its origin in impure thoughts. When you find yourself trying in this manner to eliminate impurities, stop and affirm the one Infinite Pure Substance as the only substance in existence.

Jesus said that his body was living substance, and he told his followers to eat it. You eat the purified substance of the body of Christ by affirming it to be the real substance of your body. You can send that thought of pure substance to every part of your body and it will affect the mucous membrane until that catarrhal condition, and that cold, and all those inactive cells will be purified or eliminated. This process will stop the coughing and the wheezing if you hold steadily to the one proposition that there is a universally pure substance, and that that substance is the one element out of which the Christ body is formed in you.

In the regeneration we daily thus put on the body of

Christ, until finally every cell will become so related to its neighbor that they will reflect one upon the other, like diamonds, and you will shine. "They that be wise shall shine" —wise in the wisdom of Spirit; knowing themselves to be spiritual beings and alive here and now.

The whole secret of this demonstration of Christ is that we shall come to realize our original sinlessness. Sin, and the consciousness of sin, is the cause of all darkness and death. No amount of physical health can overcome the sins of the carnal mind. Unless he is regenerated under the Jesus Christ teaching, man is a whited sepulcher, "full of dead men's bones." So you are not really alive, wholly alive, safely alive, eternally alive, until you get right where Jesus Christ was and is. He cultivated and demonstrated these thoughts that are the foundation of mental harmony, and if we study his life, we will see just how we must follow into that life, become part of it and live in Eternal Life here and now.

If we are not spiritually alive; if we have not the Christ mind, we are not alive at all. That is the teaching of Christianity. If we believe in the Bible, we must believe these propositions; and in order to be alive, really alive, we must be sanctified, purified and regenerated. We must be perfect, even as Jesus Christ was perfect. There is no other way. We had as well face this proposition first as last, because we can't get away from it. It is true. If I am in any respect a sinner I have in that degree a corruptible, dead body. I must then be guilty of the "carnal mind." And what is the remedy? I must get rid of carnality, that is all; and the quicker I do that, the quicker I shall get alive. I should not expect that through further dying the good Lord will make me alive. There is no promise of any kind that I can find in the Scripture that warrants any such presumption. "God is not the God of the dead, but of the living."

Look within. Within is the fountain of good and it will ever bubble up, if thou wilt ever dig.—*Marcus Aurelius.*

WAR

W. John Murray

"From whence come wars and fighting among you? Come they not hence, even of your lusts that war in your members? Ye lust and have not; ye kill and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not."—James 4:1, 2.

THE subject of war is not a subject which I should have personally selected for your edification. I have come back to you from other lands where war is raging incessantly; it would have been much more preferable for me to have discussed subjects of less grewsome nature, subjects perhaps more edifying and yet not so enlightening.

I was asked to give my ideas on war because it has been my privilege and I may say my pain, during the summer season to be in three warring countries: Italy, France and England; and so it seemed to those who asked for my impressions on this subject as if I might be able to say something interesting, and yet there is little that I can tell of war as such, because on coming back to these shores, I find that Americans have been very well provided for with intelligence concerning this subject.

A few days after I arrived, I read the following in an evening paper. No doubt many of you read it. It speaks for itself:

"It was not a village the Allies assaulted, it was a fortress," says the special correspondent of La Liberte at the front, in describing the taking of Combles. "Combles presents a terrifying spectacle. It is not a town; it is a morgue," said an officer to the Liberte correspondent. "You cannot put your foot down without stepping on the dead. The prisoners kept are veritable wrecks; lying hunger-crazed, suffering and stupefied by the incessant cannonading."

There is little in this short clipping from the *Evening Telegram* of September 28, that is left to one's imagination.

It is not necessary for you to see, as I have seen, the blind, the lame, the halt and the mutilated being led through the parks and the streets and the alleyways of the old world by nurses, loving attendants, or sorrowing relatives; nor that you have portrayed before your physical eye all the horrifying spectacles of modern warfare.

Nor is it necessary for you to see what I have seen and wept over: women at work in the fields and forests and factories doing the hardest kind of manual labor with a certain degree of cheerfulness—if one can work cheerfully when one knows one's loved ones are either dead or in jeopardy. It is not needful for you to see, as I have seen, these women coming home in the evening after a long day's work in the field, bearing loads of hay that would give dignity to a donkey; coming home to women like themselves—older perhaps—the mothers of their husbands, their own mothers; coming home to children of tender years who ought to have the divine privilege of seeing their fathers coming: these women coming to women saddened with grief even as they are, to discuss nothing but the war, nothing but the prospects of those who have gone to the front, nothing but the loss of those who will never return.

It is not a pleasant subject, yet I have listened to it again and again in Italy, in France, in England; and I think perhaps the tears shed in all these countries have helped to clear my vision, helped me to see this greatest of all world's catastrophes in an impersonal way.

I have talked with people; I have observed people; I have talked and I have prayed and I have come back to America not only with feelings that America is the most blessed country in the world at the present moment, but with the feeling that America has a mission, a great and noble mission; and with the hope and prayer that she will fit herself for the great task.

I have come back neither a pro-German nor a pro-Ally, thank God, because of things I have seen—things I have actually seen—not hearsay things. One is not inclined

to be pro-Ally or pro-German when one sees two sides of the question.

I happened to be in London on the night of the great Zeppelin raid. I was almost tumbled out of bed by the tremendous concussion of immense guns just a few yards from my own room. At two o'clock in the morning, hundreds of thousands of people disobeying the government's orders, which were to seek the cellars, sought the streets, sidewalks and public parks to watch the conflict in the air. It was brief, terrible. Suddenly the heavens were lighted up, and this great, huge monster of the air fell slowly to the earth, a seething mass of flame. One could hardly go back to bed after what had happened.

The day after, I saw on Piccadilly a handsome youth whose eyes had been shot out. He had come home to his mother; he would never see her again. For a moment, I was almost pro-English. Then I remembered that there were eighteen women in Germany, eighteen mothers who had nurtured eighteen children now grown to be men, whose charred bodies now lay out in the field. It is one thing to be blind and not see one's loved ones; and it is another thing to have one's perfect sight and never expect to see the loved one again. One can hardly be anything but pro-Humanity when one sees these horrible things.

The question arises so often from wailing women and strong men, in these countries at war, "Why does not God prevent this war? Why does he not stop this war?" It is a perfectly natural question but a question which, because of its very ignorance of spiritual law, forbids a satisfactory answer.

There is a philosophy that lays no claim to religious sentiment or religious thought which answers this question in the very apt words of the "survival of the fittest." This answer would be really satisfying if it were true—but it is not. Logic and human experience and analytical observations render false any such declaration. The survival of the fittest! If the fittest go to war and the unfit are kept at home, it should not be difficult for you to answer the

question to your own personal satisfaction. If the unfit are not taken because they are unfit and the fit are taken only to become presently unfit, then I ask you, what sort of an answer is it that says this war is permitted because of certain laws, fixed as the law of the Medes and Persians: the survival of the fittest! It is not the fittest who survive. No woman in Europe who is today carrying a child, no woman in Europe today grieving the loss of a child, can be said to be fitter by reason of her experience. She is bitter, hateful, and can you blame her? She is bringing into the world, or perhaps she is raising a child who has already come into the world, to avenge its father's death; and this is not only true of *one* country; it is true of *all* the countries. And why not?

What can you expect of a people who have not been schooled in the divine philosophy of idealism; who have been taught to believe that war is a trade and perfectly justifiable; who have come to feel that in some inscrutable way God, in his infinite wisdom, permits these wars in order that the race may be satisfactorily decimated; who have been taught a philosophy which tells us that population tends to press upon subsistence and therefore war is a means by which the laws of subsistence are maintained: a philosophy which tells us that if the race increases out of all proportion to the earth's capacity to support it, then war is the only means by which the child who ought not to have come into the world can be satisfactorily removed from the world when he becomes a man of stature and power and strength?

It is all so illogical, and yet, my dear friends, learned professors in Italy and France and England are advancing these theories. It is illogical, because mathematics are against it. It has been satisfactorily demonstrated again and again by mathematics that there is more fruit yielding territory in the world than would support more than ten million times the number of people in it today. Texas itself could support nearly all of the warring nations in Europe. Is it not strange, then, that they say over-population tends to press upon subsistence? It is not over-population, it is over-selfishness.

If the nations today at war had been asked five years ago to eliminate poverty, and to make it possible for every poor man and child in England, Scotland, Wales, Germany, France, Italy, Belgium and all the countries that are at present engaged in war—if it had been asked of these governments to be rid of poverty, the governments would have said, "We cannot afford to do it." Study the mathematics of the war and see what nations can afford to do. More money is being spent by any one of these countries than would relieve all the abject poverty in all of them. What a pity that men are so short-sighted!

Where does the blame lie for all of this pathetic condition? Ask yourselves. You have varying sympathies, perhaps you have answered this question to your own satisfaction. What do you hear everywhere? One accusing the other: Great Britain accusing Germany; Germany accusing Great Britain; all of the rest throwing in their sympathies wherever they feel their sympathies are inclined; and all laying the blame on one nation. But as I have looked over the situation, I have arrived at the conclusion that no one nation is wholly to blame.

What were these nations doing in times of peace? On the answer to this question, it seems, depends the solution of the great and vexing problem. What were they doing when all was going well with them? What was Belgium doing, dear little Belgium? We feel so sorry for her; we feel as if devastation has been thrust upon her contrary to her own inclination and desires. Of course it has, but is there not some secret law—some hidden spiritual law—back of this, unknown to the man in the street? Is Belgium wholly innocent? "With what measure ye mete, it shall be measured unto you again:" perhaps not on the same day or the same week or the same month or even the same year: but this is the law. Matt., 7:2. And I ask in all kindness, because I love Belgium, was Belgium always virtuous? Is there not a cry going out from the Congo; the mutilated women and children serving a nation, giving to it ivory and gold and precious human blood? Were there not the little

natives in the Congo crying for mercy, sympathy, pity and love? Did not our own daily papers here a few years ago cry out against the Congo atrocities? "Well," you say, "those things are perpetrated by the few of a great nation." But, my dear friends, if, in a distant country, atrocities are perpetrated by a few members of a strong nation against members of a weak nation, while the many in the home country wink at it because it is a means or a medium by which their own coffers are being filled, shall you say that only those few shall suffer? Were it not a crime of Belgium that she permitted the few to indulge in these atrocities? Could not Belgium have put a stop to it at any time? Supposing it did limit her market in ivory and other precious articles of trade, was it not her duty as a member of a strong nation to protect a weaker nation? I see no one nation wholly innocent. Neither do I see any one nation wholly guilty.

Has Russia always been kind? Was she generous and magnanimous to her sons of Israel in her domain? Have we not read again and again of Odessa and other places? Shall we so soon forget these things by which nations have set in motion the cause of their own sorrow and suffering? I do not blame Russia. Russia was as ignorant in her treatment of the Jews as Belgium was ignorant in her treatment of the Congoese.

And France—what of her in days of peace? Did she not dethrone God in order to set up a new order of government? Was she not just as sensual and depraved as she is beautiful? Did she always in times of peace appeal to the best and noblest and highest in men? I would I could speak more kindly for France: I love her.

And Germany, the land of dreamers and idealists! A hundred years ago Germany was giving to the world poetry, music, art: everything glorifying, uplifting and idealizing. Then one day she became obsessed with the idea that population was tending to press upon subsistence and that she must reach out—reach out. She became a great commercial nation; and then she began to envy—to envy the mistress of

the seas. And so we find a new order of literature; we find Germany deriding her writers of love poems, her composers of glorious symphonies; and getting down into theories that have since eventuated in so much misery. But shall we blame Germany? Have we not all tumbled into the ditch of materialism? If Germany mixed her mind of poetry with the mud of militarism, is she more to blame than Belgium or Russia or France or Italy or any other country now engaged in the war?

I have not forgotten England because I have not mentioned her. I have been thinking of England, the land of my own birth, and the land that I find, on visiting after many years, I still love. I wish I might say she was wholly innocent of the crime. I wish I might say that her only object was to protect weaker nations. But I cannot. I see back of it all the same spirit which actuates other nations: self-protection, self-love and self-glorification. I look back and I see England in Afghanistan; I see her in Egypt and South Africa; I see her in Ireland; I see her wherever nations are weak, exercising her tyrannical despotism. I say this in all kindness: I love England. I see, worse than all these, her deliberate, dastardly support of the opium trade in China. It is one thing to kill off defenceless Kaffirs; but it is another and altogether different thing to compel the acceptance of opium in a land like China; and to operate to make the opium trade so profitable to herself that wherever men have visited China and the various Chinatowns throughout all the world they have found hollow cheeks and almost sightless eyes of opium-addicted Chinamen. It is a pitiful reminder of a trade carried on for years and years and never discontinued until the very wrath of the world rose against it.

I wish I might wholly excuse England, but I cannot; no one can. We blame them all and yet we applaud them all because never in the history of the world have such heroic things been thought or dreamed or engaged in as are being thought and dreamed and enacted in the old world today: the birth of nations in the womb of suffering. In the great

hearts of crying, suffering, wailing humanity there are new orders coming; and men in the trenches are crying to chaplains even, who have nothing upon which to feed them but the old theology, "For Christ's sake give us something new."

The Sunday before I left London the assistant pastor of St. James Church in Piccadilly, who had come home on a leave of absence from the trenches, told the English people what Tommy was going to demand when he came home, not theological pap; not a religion which could be sent out to the trenches in tract form to comfort Tommy in his suffering; but a something that was going to make it forever impossible for these conditions to exist; a religion which will root out all the hate and bitterness and strife and contention from the human mind, and return to the simple Sermon on the Mount, and demand for Christians and Christianity something that makes for peace, enduring peace. Tommy will never be satisfied with the old order.

And we ask, "What shall we do to stop the war?" What a ridiculous question! As foolish as if one man should attempt to stop an avalanche; as foolish as if one individual should attempt to stop the flow of Niagara. It is not a question today with us as to what we shall do to stop the war. That has got to go on to its bitter end and the sooner we reconcile ourselves to it the better. All the peace conferences in the world will not bring this to a satisfactory conclusion until the law itself has been satisfied.

The question before us is, what shall we do to prevent war; because prevention in this case is better than cure, even as it is in all cases. Where shall we begin? Certainly not with the warring nations! Men who are wallowing up to their knees in blood are not in a state of mind to be talked to about cessation of warlike activities. Men who are figuring out great military tactics on paper, are not disposed to listen to peace advocates. This is not the hour. Where shall we begin? Not with great armies; not with the *nations* after the war. There will be speeches in the Reichstag and speeches in the Houses of Parliament—speeches everywhere—but they are not going to destroy the warlike spirit in the

nations as nations. The appeal, then, must be made to *individuals.* It is a long way around, but it is the only scientific way. There is no short-cut to cessation of armed warfare! There is no possibility of getting an entire nation to lay down its arms! Not one that I have talked with abroad is willing to do it as a nation. Then where is the appeal to be made? To the individual, by Divine Science.

"And a man's foes shall be they of his own household."—Matt. 10:36. The Englishman's enemy is not Germany: it is greed and avarice in his own soul. These are the enemies of his own household. Let him eliminate them and cast them out by greater love, and he will have no fear of Germany. England's merchant marine is not Germany's great enemy. Germany's fear that she will not be able to take care of her people—the fear in her own household—this is her only enemy. A nation so efficient, so marvelous, should not be at a loss to find means and ways to feed her children. She should not feel that she has necessarily to expand her territory; she should feel that she has to expand her mental possibilities. It is a pity that a nation which has given so much joy in the manufacture of toys should turn to the manufacture of death-dealing implements!

The work must begin with the individual. The cry is coming from the trenches. Not only Tommy's but all the trenches in the zone of trenches. Something to appeal to the individual heart; something that is going to make the soul superior to material conditions; something that is going to make man independent of the things that have hitherto bound and riveted him. This is the call for a fuller Christianity—for a new thought—a something to grip men's hearts and minds and make them love—love—love with an undying affection; love well enough and big enough to accept the philosophy of Jesus Christ, that if a nation take away your coat give him also your cloak, and if a nation smite thee on one cheek turn to him the other also.

Ah! How Utopian and how idealistic and impossible that seems to be when addressed to a nation: and yet is it not the imperative call upon an individual? Could the nations

have possibly lost more if they had turned the other cheek? Could the loss be greater if, when other nations took their coats they had given their cloaks also? Could more money have been spent, more blood shed, after all? It seems to me that all the benefit of the doubt is on the side of him who said, "Whosoever shall smite thee on thy right cheek, turn to him the other also."—Matt. 5:39. Of what value is it to resent an insult if by the resenting of that insult you plunge a nation into misery? If one man, just one angry, malicious mortal, can precipitate a nation into grief, then I ask of you if one man thinking a true thought, a big thought, a love thought cannot have a similar effect on human consciousness? Are we going to stop thinking true thoughts because we are few?

Perhaps you ask why Jesus should prophesy the abomination of desolation. How was it possible for a man to see visions, such as we see today in all their horrible hideousness? As dropping a pebble into the center of a placid lake is going to produce circle after circle until it reaches the boundless shores; and continuing through a prolonged series of vibrations produce a turbulent condition; as a tone of music can be maintained and never stop, but vibrates into endless space, so it is with thought. Jesus knew that the thoughts of his day were bound to externalize themselves in conditions such as we are seeing today. He prophesied the abomination of desolation when he said, You are not willing to adopt my philosophy; you are not willing to love; you prefer to envy and hate.

The government of today is a reverse of the order. It is just as possible for us to precipitate peace in the distant future, by thinking thoughts of peace now, as it has been for the race to precipitate this greatest of all atrocities by constantly holding it before the mentality. I do not blame the nations. God pity them all! God comfort them all! None of them are wholly to blame; none of them are wholly virtuous.

When this great war is over it is for you and for me to see what we can do. Meanwhile, let us see that we are

about our Father's business. It is not for you to apply it to your neighbor. Let us see to it that we apply it to ourselves.

Two good luncheons were spoiled for me, one by a pro-German and another by a pro-Ally. The subject of their conversation was their pet sympathy. The pro-German was a man very earnest, very good, but on this subject he waxed not only eloquent but almost insane; it drove the blood to his face and made him almost apoplectic. The other was a woman and strangely enough, when she began to defend the Allies, the very opposite condition manifested itself. Her face was pale as a ghost. Now you know you cannot eat luncheon in such company as that with any degree of pleasure or digestion.

I merely mention it because of the physical effect of being pro-anything except pro-Humanity. Can you discuss this subject and be pro-Ally or pro-German without feeling a certain amount of physical distress and mental distress?

Let us, then, resolve to be pro-Humanity. There are no Germans, no English, no Italians or Russians—all men are the sons of God. Hold them as such; think of them as such. Be kind and charitable and look back upon the history of the nations and see for yourselves if there have not been predisposed and remote causes making for the very thing that takes place today.

We usually look for the mental, not physical cause in healing, for which we obtain a mental, not physical antidote. If there is worry, if there is grieving, if there is envy, if there is usury—anything un-Christian—then I find the consequence of that sin in some certain form of disease. And so it is with a nation. Be charitable; but do not ascribe warfare to God. See it as the natural consequence of wrong thinking. See it as it is. This will help you.

[An address delivered by W. John Murray, minister of the First Church of Divine Science, New York. This, with another address entitled "Peace," has been printed in a book now being distributed by our good friend, Howard A. Colby, Plainfield, N. J. No price is given for this booklet, but full information can be had by sending to W. John Murray, 113 West 87th St., New York City.—EDITOR.]

This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in UNITY, and students are invited to send answers.

The hearty cooperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, 917-925 Tracy Ave., Kansas City, Mo.

THY WAY

E AN individual, is just another way of expressing "Thy Way." Direct your own life, do your own thinking. All that there is to be learned is in the consciousness of man; it needs only be brought to his recognition. Books, teachers and metaphysical lectures are an avenue through which the Spirit of Truth in them communicates with the Spirit in you and brings to your remembrance the Truths of Being. We do our own eating and drinking; why not our own thinking? We appropriate, assimilate and digest words just as surely as we do food. This is the reason why we come back to our favorite author or writer; he feeds our souls and his Spirit with ours does meet. To be open and receptive to new ideas, even though they flatly contradict every opinion we may have previously formed, is the attitude of mind necessary if one is to feel the confirmation of the Spirit within and grow in knowledge and understanding.

Every word of Truth spoken is impressed upon the Universal Consciousness and when man is ready and willing to receive, he lifts up his heart in prayer and aspiration and finds his own. No truth is ever lost. What you do not understand today may be an open door to you tomorrow, through which you will enter into greater degrees of realization. There is no condemnation in the mind of one in the Christ consciousness, even though there be diversities of opinions. "When he, the Spirit of Truth, is come, he shall guide you into all Truth." Your viewpoint only shows your location on the ladder mounting heavenward.

But the light of a new era is dawning. We welcome the freedom of thought of this day, the day of the individual. This is a day of new friendships. Not that friendship as we have heretofore conceived it to be, as operative between two persons of like tastes and interest, but that greater wealth of love that makes us able to hear or read with composure entirely new ideas, and to weigh and question within

ourselves, "If this be Truth, where am I in the scale of Harmony?" It is a common occurence in Truth for many people to think the same thing. When open and receptive to the inflow of Divine understanding, Spirit gives us absolute, unchangeable Truth, and we know that we know. Knowing is a spiritual quality and governs our growth. We need not travel the road of hard experience if we *know*. Knowing is the culmination of receptivity to Truth and necessary before we can go our way in peace and understanding.

It is a great realization, this knowing that every man shall go his own way into the kingdom of God. It frees from criticism, condemnation, strife, greed, envy and authority. If the world could realize this it would be freed from many forms of bondage and many of its symbols would be transformed into means of unfoldment and growth. Marriage would become cooperative, parentage become guardianship, business become constructive, educational methods be freed from formality and suppression, and everything serve to bring forth the self after its own Divine pattern, giving a joyous expression of life and liberty to the children of men.

To go our way is to express the Real Self. The inherent self of each individual is Christ, and those who have found this Self are an inspiration to others seeking the way. Christ is the central Son about which all our ideas must revolve when we become conscious of the Truth that our business is to shine and lighten up the paths of other men. Unfolding the Christ in ourselves and in the race is our mission as individuals. Individuality is our stamp of divinity, and God's lesser creations are as distinctive as his greater ones. The rose with its rich coloring and fragrance is no less beautiful than the dainty violet. Each are content to be the expression of the idea that created them. The birds are individual in their expression. Listen to their songs! We know them by their music. The mocking bird may sing the song of the lark, but he does it in his *own way*. Man finds his greatest contentment and satisfaction in being himself—his God-self—and is always reaching up and beyond his present expression to untried heights. This is his way of growing

God-ward, his way of attaining perfection. No two individuals are alike. Each is an expression of the Infinite; each is going his way, the way that leads to the perfect unfoldment of the Christ implanted in him from the beginning. When man becomes conscious of his Divine nature, he seeks to contact the Father-Mother principle in his heart. He seeks to be God individualized.

We may find much in our daily life that will force us to a decision whether we shall follow the way of our associates, relatives and friends, or keep true to our own orbit. These are things that must be met by every overcomer. No progress is made until we become positive with the conviction that all are free expressions of the One Mind, and with each man rests the power of choice as to whether he will cater to his personal self or deny it for the realities of the God-self. When we set others free, we free ourselves, and others free us. This is the only true method of dealing with personal attachments that were formed in ignorance of our Real Self.

We are all branches of the same Vine, and the perfect expression of each vine perfects the whole. No man liveth unto himself alone, and the way each of us goes does vitally effect the race, since it is through thought or example we shed our influence and radiance near and afar. This makes us doubly responsible as individuals. How we need to be impressed with this Truth! Every moment we are pouring something into the Universal Treasury. Will it beget roses or thorns? To maim one member of the Christ body is to mar the perfection of the whole. So to maim ourselves through false thinking is to cast a blight upon all. We are no longer content with doing only that which nurtures and upbuilds one family circle, but the whole human family. This is the age of Universal Principles, of Man Universal, of which Jesus is the perfect type.

Jesus taught the joyous way, and promised that we might be filled with the joy of victory, and crowned with liberty and life. Jesus radiated happiness wherever he went for he radiated Truth. He saw back of the appearance and understood, thus dealing with causes instead of effects. He

was so charged with the consciousness of his divinity that his whole life was absorbed in expressing his Christ self.

Emerging from the personal self into the individual involves three phases of conscious growth. First, the "John the Baptist" consciousness; second, the understanding of Divine Law and its practical application, and last, the culmination of both these in Being. While all three processes are intermingled, yet they are distinct enough to be recognized in the unfoldment of individuality. The "John the Baptist" consciousness applies to our cleansing and purification, to the letting go of personal, intellectual conceptions, when we perceive that there is One to follow who is infinitely greater. We begin to incorporate ideas of Truth into mind and the old negative thoughts, either good or evil, go through a process of cleansing. This is the real repentance. In this stage of growth, we see our shortcomings and are willing to loosen them, that we may be baptized with the life and substance of reality and Truth, though we may be only slightly conscious of what we are really seeking. But an emptiness implies a filling in, and the true is always on its way to meet us when we let go the false. There are no waste places in God's plan of the universe. Every plant goes through the same processes of growth, there being slight differences on account of the quality of the soil, the fertility of the seed and method of cultivation. Even so with man. If some of us have more earthly conditions to overcome it is only because we have more firmly rooted ourselves in that quality of soil. If, through a process of personal thinking man becomes attached to earthly conditions, it follows that through a process of Divine thinking he can attach himself to heavenly, harmonious environments.

During the second process of unfoldment, when we have heard the Father's voice proclaiming, "This is my beloved Son," we begin to seek the principles governing the life of a Son of God, so that we may be conformed to them and not to the standards of the world. Jesus left a complete record of Divine law and its perfect fulfillment in his own life. He said, "If a man keep my word, he shall never see

death." The demonstration of eternal life is the goal for man, and accounts for Jesus' continual reference to life, and his lessons with growing things as a central idea. Living the life, being true to our Christ self, does surely lead to its perfect culmination in Being. Step by step we enter into *being* what we know to be the perfect. This realization underlies all progress. Constantly we are reminding ourselves: "I am now; I am perfect; I am the child of God; I am that I am; I am the Word made flesh; All that God is, I am; I am pure in heart; I see God; I am the Christ, the Son of a living God; I am holiness, perfection, harmony; I am Being Itself; Be still, and know that I am God." As we continue planting these God-seeds, and the cultivation of them through prayer and meditation, we are making sure and certain their final yielding of perfect fruit—the unblemished, natural expression of Spiritual Being. This is the selfless way, the path each of us must finally tread, the straight and narrow way that leadeth unto life. It is Thy Way; the Christ in each individual living itself through us. We rest in it.

ANSWERS TO QUESTIONS

Explain: "He hath mercy on whom he will, and whom he will he hardeneth."—Romans 9:18.

In interpreting Scripture, we are continually reminded that we must rightly divide the word; that the Bible is a record of man, both mortal and spiritual; also that not all the writings of the Bible are inspired by the Spirit. Paul himself admits that he was not always inspired. Reading the whole of the ninth chapter of Romans, we find that Paul teaches that there is no unrighteousness in God. There being no unrighteousness in God there can be no mercy in God, for there would be no occasion for the exercise of mercy. To realize that God is the Absolute Good, the One Power and Presence, is to forever absolve from mind the idea that God beholds anything unlike his own perfection and forever annuls the belief that God recognizes evil in any way.

It is true that man comes under a law of mercy and compassion, brought about by his own thinking. Man's only source of life is God. If he becomes involved in his own personal thoughts, shutting out the inflow of Divine Life, he becomes hardened through willful ignorance of the God principle in his own being. The longer he continues in this state of mind, or disobedience to his indwelling Christ, the more inharmonious becomes his condition. He separates himself from the harmonious Love Principle (God), and it seems on the surface of things, that God has no mercy for his afflictions. God does not change or vary to suit conditions. Causes generating hard conditions must give way to the understanding that man is responsible for all that touches his life. Immediately man begins to think on those things that contribute harmony and health; he touches the harmonious Principles of Being and discovers God to be a loving Father.

God is always a loving Father, but only as man becomes *conscious* of it through true thinking does he enter into sonship. God is Love. Love is always merciful and kind. Love is harmonious, and when operating in the consciousness of man does not destroy or afflict. God is always willing to bless his children, but the choice of being blessed—or being "hardened," is left to man.

"All the paths of the Lord are mercy and truth unto such as *keep his covenants and his testimonies.*"—Psalms 25:10.

* * * * *

Explain: "But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of before ye ask him."—Matt. 6:7, King James' Version.

Jesus sought to instill into the consciousness of man that if he knew God as his Father, and understood the various attributes of God as always operative for his good, he would not need to follow after the customs of the world in securing the necessary things. God, being the One Good

out of which all is made that is made, and all intelligent, could certainly be trusted to supply all the needs of his own family. Jesus taught simplicity, trust and confidence in the Father as being already the fulfillment of all our desires, and he assured us if we prayed, believing, we should receive.

This Scriptural injunction is applicable at this stage of our unfoldment. Students of Truth beginning to handle affirmations cannot expect the fruits of Spirit unless the words they speak become living words in consciousness through their belief in the Power of Truth. We are not heard for our "much speaking," but because the Substance of Spirit enters into our words and contacts Omnipotent Substance (God), and brings forth after its kind. When we rehearse affirmations just because they are given us to hold, with no thought of their inner reality, or in a doubtful state of mind, they become "vain repetitions." It is true that a declaration of Truth may not at the first repeating find lodgment in our consciousness, and we may repeat it over and over before it becomes a living word, but the attitude of mind as we go through this process is the seed that bears fruit, is the assurance of the harvest. It is our mental attitude toward everything we contact that shapes the affairs of body or environment. Nothing outside of man can effect him; it is the quickening Spirit within that charges our words with Substance and Life.

* * * * *

What is meant by doing the will of God?

The fulfillment of the fruits of Spirit in the life of Jesus Christ is the evidence of the will of God operating in man unto his perfection. The will of God is perfection, holiness, absolute spirituality. Will is related to dominion and authority, and Divine Mind, the creative factor of the universe, must have willed to speak the Word that shaped the order and harmony of its own ideas of perfection.

Jesus illustrated in various teachings that the will of God is harmony and wholeness for his children. "Even so it is not the will of your Father who is in heaven, that one

of these little ones should perish." The will of God and Divine Will are identical. The will of man is the shadow of which the Divine will is the substance. All the bondage of man comes through exercising his will in ignorance instead of divine understanding. When we think and act in harmony with the truths of our Being, we are conformed to Divine Will. One touches Divine Will through mental cooperation. Health and prosperity both depend, in a large measure, upon the full expression which comes from understanding how to use the will aright, as it is through his will that man has freedom of choice. All fear and discord must be denied in order that the will of God, which is perfection in us, may come forth and glorify mankind and the earth with its wholesome, good fruits.

The will in its pure, unadulterated state acts easily, perfectly and without effort, for it involves love, not force; joy, not grief; freedom, not bondage; harmony, not discord. The will of God is to be established in the earth (realm of manifestation) as in heaven (realm of mind), through the union of man's will with the Divine. The ideas of man's mind harmonized and attuned to Divine ideas, through prayer, affirmation and consecration make the perfect unity.

* * * * *

What is the Holy Ghost?

The Holy Ghost is third in the Trinity, which in theology is designated, Father, Son and Holy Ghost. In metaphysics we approach the Trinity and more readily realize its meaning through the terms, Mind, Idea and Expression. The Mind fathers (begets) the idea or Son, and this idea working in consciousness, becomes a quickening Spirit, or the Holy Ghost. Manifestation is the evidence in the outer of the idea, which has been imaged in the mind. To be "filled with the Holy Ghost," is to realize the activities of Spirit in individual consciousness. Holy Ghost is identical with Holy Spirit. The quickening of man's soul by the Holy Ghost is peculiar to each individual and must be experienced to be understood.

SUNDAY LESSONS

SUNDAY, DECEMBER 31

AN AWAKENING.—Mark 5:21-24, 35-43.

21. And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him; and he was by the sea.

22. And there cometh one of the rulers of the synagogue, Jarius by name; and seeing him, he falleth at his feet,

23. And beseecheth him much, saying, My little daughter is at the point of death: I pray thee, that thou come and lay thy hands on her, that she may be made whole, and live.

24. And he went with him; and a great multitude followed him, and they thronged him.

35. While he yet spake, they come from the ruler of the synagogue's house, saying, Thy daughter is dead: why troublest thou the Teacher any further?

36. But Jesus, not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe.

37. And he suffered no man to follow with him, save Peter, and James, and John the brother of James.

38. And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and many weeping and wailing greatly.

39. And when he was entered in, he saith unto them, Why make ye a tumult, and weep? the child is not dead, but sleepeth.

40. And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child was.

41. And taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise.

42. And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straightway with a great amazement.

43. And he charged them much that no man should know this: and he commanded that something should be given her to eat.

SILENT PRAYER: *I am awake in Thy likeness.*

This lesson may be interpreted as an actual occurrence, or as symbolizing an experience of the soul that has let its

affectional nature fall asleep, and again awakened it through the lifting up power of the illuminated *I Am*.

As an object lesson in healing, we note the necessity of unwavering faith as a concomitant of the process. When the report came that the little maiden was dead, Jesus said, "Only believe."

Jesus saw deeper than those who were not spiritually awakened, and to him death was not what it seemed to them. They looked upon it as a total cessation of life, and the horror of it made them wail and beat their breasts. Jesus always saw that death was a very deep sleep, and so spoke of it in this as also in the case of Lazarus. It is so referred to almost universally in the Epistles—"Those who have fallen asleep."

An understanding of this is wonderfully helpful in awakening people out of this deathly sleep, which sometimes, even quite frequently, overcomes the mind without any adequate physical or mental disability. The belief in death is a power in mortal consciousness, and myriads "fall asleep," by admitting this hypnotic state into their minds. Children, being very sensitive to thoughts, are susceptible to this delusion, and thousands die from fear of death cast upon them by doctors and friends.

The healer needs to put out of the very atmosphere of the room, as well as the patient's mind, all thoughts that believe in or fear death. Jesus put them all out of the house, and with Peter (faith), James (judgment), and John (love), went in and said unto the maiden, "*Talitha cumi*," Aramaic words, which are equivalent to, "Rise, dear little maiden." What a touch of tenderness and that sweet sympathy which makes the whole world kin is here displayed in the nature of Jesus. "And straightway she walked," and he told them to give her something to eat. This is so exactly the experience of modern healing that we can well believe that it actually occurred. In nearly every instance the freed patient calls for food.

In the last quarter of a century this case of healing has

been duplicated in various phases may times by modern metaphysicians, but no especial attention has been called to them, those who were witnesses having even doubted that the persons raised were really dead. And we rejoice to say that they were not dead—that there is no such thing as that awful condition of conscious oblivion which the sense mind sees and calls death. There is no loss of identity, no departure, no forgetfulness. All that ever was is here now in its varying states of consciousness. The true resurrection is to come to a realization of this—to know it in both its subjective and objective aspects. That is what Jesus did.

SUNDAY, JANUARY 7, 1917

TRUTH COMES TO HER OWN.—Luke 4:16-30.

16. And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read.

17. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,

18. The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19. To proclaim the acceptable year of the Lord.

20. And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him.

21. And he began to say unto them, Today hath this scripture been fulfilled in your ears.

22. And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's son?

23. And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country.

24. And he said, Verily I say unto you, No prophet is acceptable in his own country.

25. But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land;

26. And unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow.

27. And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian.

28. And they were all filled with wrath in the synagogue, as they heard these things;

29. And they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong.

30. But he passing through the midst of them went his way.

SILENT PRAYER: *The truth that I am the Truth does not surprise me.*

Truth is presented in such unpretentious garb, in such simple guise, that those who have fostered its growth do not recognize it when it bursts forth. In this lesson Jesus represents the Spirit of Truth declaring its mission and power in the place of its development—the common, everyday mind. The highest spiritual truth may be flashed into your mind while you are performing the commonest duties of life. Nazareth is a type of inferiority; it was considered a community of commonplace, if not disreputable people. "Can any good thing come out of Nazareth?" Yet here in this scrubby village Jesus was reared—here in your mediocre mind the Christ Truth is expressed.

But we know these trite statements of Truth so well—they are so familiar to us, that we cannot conceive that they are the mighty power which we are seeking to relieve us from the bonds of sense. "Is not this Joseph's son?" But in no other place will we find the Truth that sets free—the power that brings salvation from every ill is within thee; it is in the gracious words of the indwelling Christ. "This day is this Scripture fulfilled in your ears." Every day your inner ears are filled full of this Truth. You know the right, you know the just, you know the pure. This is the Scripture written upon the heart which is always filling you full.

Do you ask for a sign of power? Do you want miraculous healing without fulfilling the law of right thinking and doing? Then you are not receiving the Christ

Spirit in its right relation. You are seeking the temporal instead of the eternal, and if you let this superficial phase of mind rule, you will reject the Christ Spirit and cast him out of your midst.

All permanent healing, all true and lasting reform of character, is brought about through spiritualizing the mind. When the Christ "comes unto his own," he comes with this thorough process as the foundation of his work in the soul. The transient healing of a leper among thousands, or the temporary alleviation of the needs of a widow through the power of God, are not highly prized by those who seek thorough regeneration. These things are possible, but they do not last unless there is a sure foundation—a right relation established between the Creator and the created.

Sunday, January 14

I AM QUICKENING THE FACULTIES.—Matt. 9:35 to 10:8.

35. And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness.

36. But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd.

37. Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few.

38. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

1. And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of sickness.

2. Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

3. Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphæus, and Thaddæus;

4. Simon the Cananæan, and Judas Iscariot, who also betrayed him.

5. These twelve Jesus sent forth, and charged them, saying, Go not into any way of the Gentiles, and enter not into any city of the Samaritans:

6. But go rather to the lost sheep of the house of Israel.

7. And as ye go, preach, saying, The kingdom of heaven is at hand.

8. Heal the sick raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give.

SILENT PRAYER: *All the powers of my being are open and receptive to Truth.*

We get the most good out of Scripture study where we apply the lesson directly to ourselves. The life of Jesus is the life of every man written large. When we read the incidents of his life we profit in the largest degree if we take them as the possibilities within us. What he did we can do, if we think and act from the same standpoint that he did.

Right here is where man cavils, and depreciates his own capacity. Having thought and acted from the plane of sense, and gotten the limited results which that plane yields, he does not take into consideration the fact that he has other and higher fields of thought and action. There is a spiritual man, a mental man, and a body man; yet "these three are one." It is one *I* functioning on several planes of action. It is not claimed that the man who has centered his *I* upon the body can bring forth the literary gems of Shakespeare. His ideas do not run in that channel. So the one who has not risen higher than the intellect cannot bring forth the fruits of that more interior plane of action, the spiritual. Yet these are all to be compassed by man. It is not a question of accomplishment in one short life, or ten thousand lives—time, place and the various changes incident to human birth and death are ignored by one who sees the unity of spiritual life. All the factors entering into man's being are visible to such an one and he says, "You shall do these things and greater."

Then man to know himself must open up the undiscovered country within himself. He must first appreciate the largeness of his God-given identity—the *I Am*. This is represented in today's lesson by Jesus going about all the cities and villages teaching, preaching and healing. This represents the *I Am* in its universal capacity as a teacher and harmonizer of its own mental and bodily conditions.

But there is yet no organized harmony—"the people [thoughts] were scattered as sheep having no shepherd." The *I Am* must have agents to instruct the great flood of thoughts that surge about the consciousness—that is, the faculties of the mind must be spiritually disciplined and their right relation established, so that it will not be necessary for one's special attention to be directed at the Will or the Judgment in order to have them function in spiritual ways—they must be educated and then they will do the Master's will obediently, whether he is consciously present or not.

This brings us to the calling of the twelve disciples, and the giving to them authority over "unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness." These twelve powers of the mind to which you give authority to cast out all discordant thoughts, are: Simon (faith), Andrew (strength), James (judgment), John (love), Philip (power), Bartholomew (imagination), Thomas (reason), Matthew (will), James, son of Alphæus (order), Thaddæus (elimination), Simon, the Canaanite (zeal), Judas Iscariot (appropriation).

Their specific work is in your own consciousness, the educating of your own *Is-real* thoughts—the error or *unreal* thoughts are to be utterly cast out. The *I Am* roams the universe through, and can teach and heal wherever it wishes, but the disciples, or faculties, are not expected to act outside of the individual consciousness.

"Go not into the way of the Gentiles and enter not into any city of the Samaritans." If in healing another you lose vitality, you are letting your Andrew (strength) go "into the way of the Gentiles." This is magnetic healing, which is forbidden by the Christ. You are authorized to *speak the word of strength* to that faculty in another, because it is a true statement, and the law will be fulfilled in divine order.

SUNDAY, JANUARY 21

JUDGMENT AND MERCY.—Matt. 11:20-30.

20. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

21. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes.

22. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you.

23. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day.

24. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25. At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes:

26. Yea, Father, for so it was well-pleasing in thy sight.

27. All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him.

28. Come unto me, all ye that labor and are heavy laden, and I will give you rest.

29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30. For my yoke is easy, and my burden is light.

SILENT PRAYER: *May all the thoughts of my mind be well-pleasing in Thy sight.*

Cities in the Scripture are symbols of fixed states of consciousness. As Jesus warned the scribes and Pharisees that harlots and sinners would get into the kingdom of heaven before them, so he rebuked certain states of mind fixed in self-righteousness. Chorazin and Bethsaida were doubtless cities of the Holy Land (although neither has been definitely located) and witnessed the mighty works of Jesus, yet were not moved to change their ways and accept the Truth. They are types of minds that are fixed in their ideas of what is religiously proper and do not open to the more interior phases of Truth. The openly wanton and wicked cities of Tyre and Sidon stand a better chance in the day of judgment. That is, those who are wholly wrong will offer no excuse when their sins or shortcomings bring them before the final law of adjustment—they will

admit their errors and repent. But those who have a limited amount of Truth, which they hover over and declare to be the whole of Truth, are in danger of mental and spiritual crystallization.

Capernaum represents Christian sympathy, which has been exalted unto heaven but shall be brought down to hell, or Hades, the abode of the dead. That is, the sympathy that pours its thought-substance out to error. It is that sympathy that helps the sick along in their delusions by sympathizing with them. It mourns over the dead and adds the burden of death-thought to death. It joins with those who grieve, and grief wears its weeds of sorrow in every home, and every heart slows down its joyous beats to meet the measure of the mournful thought. Yet the praises of the "sympathetic tear" are sung by poets; orators eulogize it and preachers enjoin it. Thus it is "exalted to heaven." But when Truth is revealed by her works, casting out these demons of sickness and raising these dead, then false sympathy is brought down to Hades—nothingness.

Jesus thanked the Father that the wonderful laws of Mind and Spirit were not made plain to the intellectually wise, because they would use them to further their personal ambitions. We see this exemplified in the present widespread movement in mental healing. The law is being appropriated by the intellectually wise, and they are using it to perpetuate the old mortal ways in money making, exalting the powers of personality, etc. But they will fall short. It is only the "babes," those who are innocent and childlike, willing to give up all of self and selfish aims, who will have the mastery of Israel revealed unto them. It is the obedient son only who has delivered unto him all the things of the Father.

All those who labor to build up mortal institutions, and thereby become heavy laden, are invited to come unto the Christ and have surcease for their souls. All those who are striving to sustain the demand of mortality, according to the worldly standard, are bidden to come to this meek and lowly Christ within and find rest.

Society of Silent Unity

913 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

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913-925 Tracy Ave., (Unity Building) Kansas City, Mo.

CLASS THOUGHT

December 20, 1916 to January 20, 1917
Held daily at 9 p. m.

Arise! Shine! Thy Light is come and the glory of the Lord is risen upon thee.

PROSPERITY THOUGHT

December 20, 1916 to January 20, 1917
Held daily at 12 m.

I willingly submit to the Spiritual Law of Giving and Receiving, and am satisfied with Divine Sufficiency.

THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity Workers at Kansas City, Missouri, in their ten a. m. Silence, from December 16, 1916, to January 15, 1917.

December 16th to December 31st.—John 12:26: "If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will the Father honor."

December 31st to January 15th.—II Peter 1:5-7, 10: "In your faith supply virtue; and in your virtue knowledge; and in your knowledge self-control; and in your self-control patience; and in your patience godliness; and in your godliness brotherly kindness; and in your brotherly kindness love. For if ye do these things, ye shall never stumble."

THE UNION OF GOD AND MAN

Ineffable is the union of man and God in every act of the soul. The simplest person who in his integrity worships God, becomes God, yet for ever and ever the influx of this better and universal self is new and unsearchable. Ever it inspires awe and astonishment. How dear, how soothing to man, arises the idea of God, peopling the lonely place, effacing the scars of our mistakes and disappointments! When we have broken our god of tradition and ceased from our god of rhetoric, then may God fire the heart with his presence. It is the doubling of the heart itself, nay, the infinite enlargement of the heart with a power of growth to a new infinity on every side. It inspires in man an infallible trust. He has not the conviction, but the sight, that the best is the true, and may in that thought easily dismiss all particular uncertainties and fears, and adjourn to the sure revelation of time the solution of his private riddles. He is sure that his welfare is dear to the heart of being. In the presence of law to his mind he is overflowed with a reliance so universal that it sweeps away all cherished hopes and the most stable projects of mortal condition in its flood.—*Emerson.*

EXTRACTS FROM LETTERS

WRITTEN TO TRUTH STUDENTS BY THE SOCIETY OF SILENT UNITY

The first lesson that every Truth student must learn (and there will be but little progress until this lesson is learned) is this: If a demonstration is delayed, "look within" for the cause. The sole cause of every condition in your life, whether good or otherwise, lies in yourself—never outside. Appearances often lead people to believe that this person or that person, or this or that thing, is to blame—but never allow yourself to be misled by any such thought.

It is all in you, and that is the reason that you are master over fate, and can change any condition in your life that is not up to the standard you have set for yourself.

The sensitiveness of which you write is, as you suppose it to be, the cause of your seeming unhappy state of mind.

But, this sensitive condition has been built up by your own thoughts, through your past years of thinking, unwittingly, as it were, for the start of it all has doubtless long since passed out of your memory. It began and is now sustained by your looking to the outside altogether, and judging wholly by appearances. "Judge not by appearances, but judge righteous judgment."

Now the very first start of it all was in your misconstruing some word or act upon the part of another. This process, once started, and never checked, went on increasing, which is according to the character of mind activities. The more you thought about it, the more it increased.

This resulted in the next habit of mind, and this is the worst habit that mind can form—that of self-pity. You formed the habit of "feeling sorry" for yourself, of sympathizing with yourself over some fancied slight, and this habit, also, through unchecked indulgence, has gone on in-

creasing, until the results are those which you have described in your letters.

Now this is the whole truth in a nutshell, but in order that you may get the full benefit of this statement, and see it clearly through your own understanding, it will be necessary for you to think much upon what we have written, and also to study into the activities of your own mind.

These habits have resulted in building up what is termed in metaphysics "personality." It is "personality" which thinks much of itself, and strives for the love of others, which is disappointed, which suffers, and which is filled one day with hope and the next with despair, all on account of what it thinks it sees on the outside.

The sure remedy for all his is to deny personality, and awaken your own Christ Mind. This Christ Self is your own real self.

Turn your attention within to this Mighty Helper, and awaken to his Presence in you, by daily affirming: "Christ is now quickened in me, and his Mind is manifest in all that I think and do."

Hold the above thought also for your friend, or any one else with whom you have dealings.

* * * * *

In answer to your request for an explanation of Matt. 15:11; "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man," we would suggest that a careful reading of the verses that precede this one would help to clear it up. The scribes and Pharisees were complaining to Jesus, because his disciples had transgressed the traditions of the elders; that is, the outer forms, observances and ceremonies of their civil and fixed religious laws and customs. One of their main objections was that Jesus' disciples had not washed their hands before eating.

In spiritual understanding, you can readily see that the mere fact that their hands had not yet been washed, would not materially affect the disciple's inner spiritual growth. Of course, after one had received a thorough inner spiritual

cleansing, as a natural sequence, he would see that his body was also clean. But Jesus realized that the scribes and Pharisees looked only to the outer appearances and custom in their religious worship, and had not yet touched the indwelling Spirit of Truth that giveth life. They were yet worshiping according to the outer form, or "letter that killeth."

That is why Jesus called them "hypocrites," and said that they honored him with their lips, but not with their hearts. Then he called the multitude together, and gave the parable you mention, explaining that it did not matter so much, if in their spiritual progress they broke away from the old traditions and customs of their forefathers, as it did if they broke the Law of God by the words of error that came out of their hearts and mouths. At another time he taught them, saying, "Ye have heard it said by them of old time, Thou shalt not commit adultery: But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart;" and, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees [those who only obey the outer forms and customs of religion], ye shall in no case enter into the kingdom of heaven."

The intents and desires of the heart attract the ideas, which come into the consciousness of the individual. Ideas produce thoughts of a like character, and the thoughts bring the desires and intents into manifestation. When one lusts after the "flesh-pots of Egypt," then it is not the flesh-pots" that defile, but the lusts of the heart, which call for and bring into manifestation these flesh-pots. Jesus knew that when they redeemed and spiritualized their minds and hearts, they would no longer lust after those things.

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Concerning your reference to the article explaining Spiritual Marriage, we do not in any way interfere with the free will of others, either in marriage, regeneration or abstaining from meat-eating. But when we come into the knowledge of the Truth, salvation can come only through

the redemption of the entire man, Spirit, soul and body, and this can be brought about only through regeneration. It is our work to teach this Truth and leave it to the Holy Spirit to quicken the individual to see it.

The Spirit of Truth, through various avenues, has sought to teach the Truth in its purity all down through the ages, but only one man (Jesus Christ) accepted and demonstrated it in the Absolute. The testimony of Jesus is, "The Spirit in man will teach him all things," and we know that the Spirit of Truth is the one and only safe guide to follow. Moses explained the Absolute Law, but the people would not accept it; so he gave them another that they would accept, but it was not the Absolute Truth. Jesus explained this was because of the hardness of the people's heart, and their lust after the flesh, "but from the beginning it was not so." At another time, he said, "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he;" and "Ye must be born again," born of the Spirit.

We find in many places in the Bible, according to their own admissions, that the writers were not always inspired. On other occasions, they modified their talks, because of the unwillingness of their hearers to accept the Absolute Truth. Paul acknowledged this in the seventh chapter of I Corinthians. He was speaking to those who lusted after the flesh, and he said, "Seeing that many glory after the flesh, I will glory also;" and "For the good that I would I do not: but the evil which I would not, that I do." As they would not accept the Law of regeneration, he was teaching them the highest form of those "born of women." At the same time, he realized, "It is good for a man not to touch a woman."

Purity is Absolute; the same for the married as for the unmarried, and all of Jesus' teaching proves the necessity of regeneration in the demonstration of eternal life. Paul says to be carnally minded is death, and Jesus Christ, in the twelfth chapter of Mark, sums up the whole question in

these words: "For when they shall rise from the dead [come out of the carnal consciousness], they neither marry nor are given in marriage: but are as the angels [Divine Ideas] which are in heaven." This does away forever with the idea of sex in any of its phases.

The article, to which you refer in UNITY, does not advocate the living together of men and women who are not married, and it expressly discourages following the teachings of so-called "free love." In fact, it teaches that Absolute Purity is the Law, and all relationship between men and women must be kept absolutely on the spiritual plane, if they would attain the Christ standard.

Within each individual are both the male and female, which are qualities of mind—Wisdom and Love. When one comes to realize this in the fullest degree, there is a union of the two; the marriage mystically spoken of in the Scripture takes place in the consciousness, and one no longer finds it necessary to seek in the outer for an expression of either of these qualities. However, up to this stage of growth, an interchange of spiritual thoughts and experiences between men and women in the form are helpful. But the union in the individual consciousness is far more satisfying than any outer communion could ever be, even between the most harmoniously mated man and woman.

When two have gone through a legal ceremony, each, to a more or less degree, binds himself to the limitations of the other's personality. It also tends to make their lives revolve around each other, instead of leaving them open to the universal. But, as Paul states, this discipline might prove a lesson for some, and no fixed rules can be laid down to fit all people in their various degrees of development. Then the customs of the world make it harder for the married, than for the single, to live the life of purity, because the married enter into temptation in many ways that the unmarried do not. At any rate, a man and woman should never under any circumstance agree to bind themselves to each other until they come into spiritual understanding of the forces of being, and have proved satisfactorily that the con-

stant association thus brought about will tend only to spiritual growth.

By precepts and example Jesus set up a new standard between man and woman, when he said, "Ye that have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life," and "He that is able to receive it, let him receive it."

Now, in the matter of foods. We know that Paul did not eat everything that came to hand, "asking no questions." Neither would anyone else. A literal translation of this would include all kinds of creatures and vermin. However, all kinds of food is referred to in the Bible as "meat." Experience teaches that food produces results in the body similar to its own character. It is easy to see therefore, that one in the regeneration can no longer fill his body-consciousness with the "lusts" and "passions" contained in animal foods. Then again, the commandment, "Thou shalt not kill," includes every living creature.

While we believe that there is an outer meaning to all prophecy, and that no doubt the incidents related in the Bible really happened, there is also an inner interpretation, and since this is the most necessary in our overcoming, we always seek to give the Scripture an individual explanation. From this standpoint, you will find that the entire Bible relates to man in his overcoming, or journey from material to spiritual consciousness. We are right now in the day of Revelations, and the Spirit is awakening the whole race to a new life and understanding, and no one can expect to go on being satisfied in the old, material sense ways. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Our Correspondence Lessons help one to comprehend the foundation principle of Truth; the true character of God

—of man, and of man's relation to God. When this is thoroughly understood, such problems as the one you mention are easily solved.

* * * * *

The only way that any one can receive love from another, through Divine Law, is through unifying himself with Divine Love.

Study the character of God, and his Love. Most people make the mistake of confusing Divine Love and human love. There is a vast difference. You must realize the true character of Divine Love, and identify yourself with that Love. In other words, you must learn to be that Love. Do not try to influence others to love you, nor even think about whether they do love you or not. Overcome the habit of thinking along this line, for this habit of thought is standing right in the way of your demonstration.

If you feel a temptation to fall into the old habit, take this thought: "God loves me, and approves of what I do."

Just establish that thought in your mind—make it a part of your daily thinking—and believe in it, and you will soon have no cause to complain of the way others treat you. But you will have to let go of the other habit if you want to demonstrate.

Divine Love is that Power which is so mighty that it does not seek anything. It does not have to. All persons and things seek it. It is this Love which you are seeking, and no other love can ever satisfy you.

Quicken this Love in you, by often holding: "The Spirit of Divine Love is now quickened in me and is active in my affairs."

"The Inspiration of the Christ Consciousness in me is my Understanding, and I know and understand all about Divine Love."

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FROM A CANDID READER

Dear Friends—The coming generations, if they follow strictly your pure teachings in regard to the subject of regeneration, will have occasion to sing joyfully forever praises

to his Holy Name, for they will bring on the Millennium just as surely as two plus two is four, and in no other way can it be done. I was more than delighted sixteen years ago to discover that Mrs. Eddy had the courage to come forth and declare for the pure life of regeneration, but it has been my observation that Christian Scientists (practitioners and all, or nearly all) preach regeneration and practice generation.

One of their first declarations to be made in the denial of error is, "There is no sensation in matter," yet they immediately turn around and attempt to find sensation in matter. Naturally, I was disgusted with such hypocrisy and, of course, could entertain no faith whatever in such would-be healers, who were no more than mal-practitioners. If a person still feels the necessity for sexual intercourse, he can in no wise truthfully declare Christian Science principles. He is at once a liar. Hence, I turn with a feeling of comfort to Unity, for you dwell and continue to dwell on this most vital of all Christian precepts—the very urgent need for a life of regeneration.

This outburst is inspired by reading pages 348-9 of October UNITY. The poor, deluded questioner asks, "What is the goal of man?" To one understanding the beauty, the harmony, the peace, the uplift of a life lived purely, how ignorant and low minded this sounds. I have in mind the case of a miserable young wife, the mother of three screaming babies in three years (she and her husband are Christian Scientists, so they know better); her health is nearly gone, and she is anxious to be even worse so that she cannot possibly have any further physical attraction for her husband! What a state of affairs! What a wonderful thing is married life under such conditions! What a fine prospect for our young girls! How different it could all be!

Indeed, a sweet, dear, gentle-minded woman told me recently that she had had twenty abortions. Twenty! Think of her wretched life, and yet no one can blame any woman for objecting to having a family forced upon her, and compulsory birth is a sad thing. Can any poor woman

stand the strain of producing and raising twenty howling children? No, God forbids. With a sorrowful heart, I contemplate the beautiful, holy life of peace this same dear woman might be living with a Christ-like man. There is a crying, a desperate need for further explanation of the necessity for regeneration.

I have lived a great deal in public life, meeting men in public office who live mostly for greed and gain of all kinds, and many have said to me, "How does it come that such a buxom, healthy, pretty girl as you, can remain single? I can't understand why some man does not steal you. You are the kind who should marry; you don't know what you are missing!"

To tell them of the secret hope locked in my heart would be to throw pearls before swine. My mother was a spiritually-minded woman and worshipped the idea of regeneration, although not allowed the right to live up to it, and so it may be that I was born with the understanding and longing for a pure life. Although all my life I've been on the alert to discover a man of the same mind, so far I've failed signally. I should rejoice if, on this tiresome plane, I could be the companion, comrade and helpmate of a man risen to the knowledge of the nothingness of a sensuous life, and who actually practices the life of regeneration. My reading of the Bible convinces me that Jesus Christ and Mary Magdalene experienced this union of souls, and the unspeakable joy of a love known only to God's children, a love pure and holy—wonderful it was!

He is our example. We should *all* follow and rejoice!

I trust you will write more and more on this vital, powerful subject for good. I pass every copy of UNITY on to someone of my acquaintance and try to make the messages reach as many people as possible.

Assuring you of my gratefulness for your magazine and wishing you the greatest joy and prosperity, believe me. Faithfully yours—*F. K., Chicago, Ill.*

LITTLE LETTERS FROM THE FAITHFUL

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

The most universal good that the race, as a whole, desires is health. Peace, harmony, satisfaction and joy are the offsprings of perfect health. To have perfect health one must realize that health is a principle, and is not subject to the limitations of the mind of the individual. Health, like all other principles, has certain laws governing its application. These laws are mental, and it is through thought that we become established in harmonious relation to the Universal Health Idea.

If you desire health, you must think health, talk health and move about as one possessing abundant health. Can you be joyful and think and talk of sorrowful things? No more can you be healthful and think and talk about disease. Declare that you are and have all that you desire, then all ideas of like nature in the Universal Consciousness move in your direction to bless and make true your declarations.

Every thought brings forth after its kind. When for a single moment you still those turbulent thoughts, and contact the presence of God, you will *know* once for all that there is an Omnipresent Power that penetrates and permeates your being.

Have faith in God as Omnipresent Power and Health. Fear not, but believe that God is the Supreme Power and can be trusted to care for his children. Do not ask to be healed of disease, but affirm your oneness with Health. Health is what you want, and so speak always of that which you desire. If all suffering people would begin to think

about that which they desire to manifest, instead of what they appear to be manifesting, and would sow only the seed they wish to harvest, the world would be literally transformed in a day.

Our readers often write that they get more courage and inspiration out of this department than any other in the magazine. Here is a striking illustration of the power of talking success and health instead of failure and sickness. Take the hint, and never mention your defeats nor ills. Talk about your health, your prosperity and your strength to do whatever comes to you to do, and see how it will stimulate your friends, and your own affairs.

People ask if we ever have failures in our work of helping people. No real failures. Some are slow to respond, and expecting an instantaneous miracle to be performed, are disappointed. But when they persist and learn the law, they are always finally helped.

The gratitude and generosity of the people who ask our aid is marvelous. We are often told that we cannot keep going on a free-will offering plan, but the fact is that we have been going right along in that financial way for twenty-five years, and there is more money in sight for us every day. Everybody wants to give us something for helping them, and hardly anyone tries to take advantage of the system. When we give with our whole heart, the patient can't do too much in return. Instead of feeling that we are not getting enough for our work, we find ourselves now and then wondering if we are giving value received for the generous offerings so kindly sent to us.

We publish each month extracts from letters received from our dear friends who have, through the ministry of Silent Unity, come into a greater consciousness of God as their Health and Sufficiency in all things. Here are only a few from a barrel full:

HEALTH

Amenia, N. Y.—It is now more than a week since I sent you a telegram asking prayers for my dear father. Be-

ARISE! Shine! Thy Light is come and the glory of the Lord is risen upon thee.

fore the message the doctors told us that unless conditions changed in twenty-four hours an operation would be necessary. A trained nurse was summoned and while awaiting her arrival, and immediately after sending the telegram to you, I sat down in my father's room and read from Mr. Fillmore's book on "Christian Healing." I had no fear, but such wonderful confidence and peace. I felt that God was present and that your prayers and mine were answered. It was the sweetest and most precious experience I had ever known. My father fell asleep, and when the doctor and nurse arrived at four o'clock Saturday afternoon, both seemed surprised at his condition. Praise God from whom all blessings flow.—*L. M.*

Missoula, Mont.—Last winter my son was attacked with St. Vitus dance and seemed in a bad condition. I wrote to you for prayers, and all our friends and relatives in the faith held him in perfection. In a few weeks he was completely restored to normal condition. At that time thirty cents was all I had, but I sent it, small as it was. One of the beautiful things about Truth is that we are not measured by dollars and cents. I received as kindly a letter of thanks as though it had been $30.00.—*Mrs. E. H. K.*

Cincinnati, Ohio—I wrote you, asking prayers for my mother for lameness. That day, her right knee gave entirely out, the tendons seeming to snap or slip. She was unable to put her foot to the floor and the pain was very intense. In the face of the sympathy of well-meaning friends who told of similar accidents resulting in long protracted or permanent lameness, it was not hard to regard the matter as an ill-omen. However, we insisted we had sent for help at the right time and were delighted to find next morning that she could hobble to the dining room by use of a crutch and spend the day in a chair. The next day she was still further improved and the improvement has been slow but steady ever since. The stiffness has entirely left her other knee, and the right one is decidedly better.—*E. S. P.*

Rockford, Wash.—I praise God with a true heart. I am able to walk without a cane. Glory to the Lord Jesus Christ, the Spirit makes me free, and I know my Father has healed me in Spirit, soul and body.—*Mrs. M. J. S.*

Encanto, Cal.—My wife wrote you that I had met with an accident and asked your prayers. I am glad to report that from the first I began to improve, although I had been very near giving up all hope. I was unconscious from about 11 a. m. until 2 p. m. I was taken to the hospital

and remained there from August 1st to September 2d, when I was brought to my home. During all this time I had no fever, my temperature was normal, my pulse regular and appetite good, although I was greviously hurt. We kept the good work going here, and kept to the faith, never wavering. We thank the Good Lord who is with us.—*J. W. R.*

Scotts Bluff, Neb.—I was very glad to get your kind letter as I was very much relieved from my suffering. I was in great trouble and pain with my hip and side, and all at once when your kind prayers reached me, I could start to walk again, and I am very thankful for the healing. Your prayers did me more good than anything else, for God is mighty, and full of love and healing power.—*Miss E. R.*

White Plains, N. Y.—I wrote you some time ago and asked for help for my little boy for infantile paralysis, and I received a letter from you saying that the work was being done. The Word of Truth is mighty to save, and the Lord God in the midst of us indeed is mighty. Truth has met and conquered—he has a normal temperature and his general condition is fine. He can move his arms and legs. It seems as if you must know the love and gratitude I feel for you who have "watched with me through the night," for I have been so close to you in Spirit. God bless you, speakers of his Living Word.—*F. C. B.*

Carthage, Mo.—I have much to praise God for, and my heart is full of thankfulness for what he has done for me. My bowels were paralyzed for three years, but the last year I have not had to take a drop of medicine. My headaches are gone also.—*Mrs. F. M.*

Spokane, Wash.—When I first went to Mrs. D. she had given up hope and seemed to have very little faith, but since praying for her and asking your help, she is growing stronger every day. Her appetite is fine, and she enjoys a good rest every night. She can now move her left arm a little, and that is something she has not been able to do for a year after having thirteen of the best doctors and finding relief from none of them. God is surely good, and truly this is one of the most remarkable cases I have ever heard of. I also desire to thank you for my own improvement. I am not only growing stronger, but since asking for your Prosperity Bank everything seems to have turned to good.—*C. G.*

Rochester, N. Y.—I wrote you, asking your prayers in regard to my hearing. At first I could hear quite plain, but then my ears would seem to open and shut every time I

swallowed. However, I am now entirely free, for which I cannot be thankful enough.—*Mrs. A. W. P.*

Charter Oak, Iowa—At the time I wrote you for prayers for Mrs. C. she had been given up to die by three good doctors. She was unconscious most of the time and took practically no nourishment. She began to gain rapidly and at present is quite strong. She has not been able to eat much for years, but now she can eat almost anything. We are all so happy at her recovery. This is surely a glorious demonstration. How I thank and praise God for his wonderful love and power, and I also thank you for prayers and untiring efforts to spread the Truth.—*Mrs. G. W. W.*

ElPaso, Texas—You may discontinue prayers for our little girl. She is cutting her last tooth now. She improved very rapidly after writing you last. She cut her stomach teeth without any trouble at all. I am so thankful for your help.—*Mrs. T. S. M.*

Nashville, Tenn.—I want to thank you for your loving prayers for our baby boy, who was so very ill with whooping cough. Our little girl was also ill, but I did not write again as I thought I could use the statement and prayer for both. They are both well now and I praise God that our prayers have healed them.—*A. M. W.*

Rusk, Texas—I can thankfully say that my mother is greatly improved. She is now at home, arriving the third day after writing you. She left home on a cot, not able to sit up long enough to be dressed, but came back sitting up in a car. The abscess broke in her head on her way home, which the doctors said would instantly kill her, but thank God for his wonderful power which has been manifested in my mother. I can never express my gratitude to the dear Unity people for their wonderful prayers through Christ Jesus.—*Mrs. J. N. D.*

Post Falls, Idaho—I wrote some time ago for healing for my daughter and myself. Her cough is gone and she is improving in other ways. I praise God for improvement, and I am beginning to manifest prosperity and acknowledge God's law of prosperity in all my affairs.—*Mrs. J. F. E.*

Fort Worth, Texas—A short time ago I wrote you, asking your prayers for my aunt, who was suffering from a peculiar trouble in her limb and arm. I am happy to tell you that from the time the letter was written she has steadily improved. She is now able to walk without pain, and has the complete use of her arm.—*Mrs. P. G.*

Cincinnati, Ohio—I am writing at the request of my

mother to thank you for your prayers, and to tell you that she no longer needs them. The severe sprain and stiffness in her knee, which two months ago threatened to result in total disability, has yielded to our combined prayers, and she is now going about with as little inconvenience as before the accident. This is the more remarkable in view of the fact that she has been unable to give it rest, but has been on her feet constantly. While we asked help only for her knees, I told you of an accident occurring shortly afterward in which she crushed her large toe. We held the health-giving affirmations for it, and are pleased to report that although the nail was so badly bruised as to turn perfectly black, the swelling and soreness soon disappeared, and the toe is healing perfectly without the annoyance of the loss of the nail.—*E. P.*

Chicago, Ill.—When I wrote you in March my husband was threatened with an operation, and through your instructions he was healed. Since that time both he and I have been healed of many minor ailments through your teaching, for which we are very grateful. I have been studying very earnestly and feel greatly benefited.—*Mrs. C. W.*

New Madrid, Mo.—Two weeks ago Mrs. M. wrote you in regard to her mother who at that time seemed to be in much pain and at death's door with what the doctors called gallstones. I have been nursing her and now she asks me to write you that she is entirely well. She has been almost an invalid for years, but is now praising and thanking God and her Unity friends for the perfect healing.—*Mrs. R. E. W.*

East San Diego, Cal.—I asked for your prayers for my teeth some time ago. My mouth and teeth are in the best possible condition now. I am very thankful to you for helping me to realize God's perfection in them.—*Mrs. S. S.*

Overbrook, Pa.—The little girl, for whom we asked you to pray, is still improving. The doctors expect to release her from the Infantile Paralysis hospital (where they have held her because they believe it to be a contagious disease) about November 1st. She can sit up and her intellect is perfectly restored. She is twelve years of age, and was terrified when she first realized her condition. We gave her beautiful thoughts from some of the beautiful things you have taught us. It was almost magical—she grew cheerful and happy; she laughs and sings and jokes, and insists that she will walk out of the hospital. It is a remarkable case. —*E. F. Le M.*

Swiftown, Miss.—I hereby acknowledge the recovery

of my little son, who applied to you for help in a severe case of tonsilitis. He steadily refused to have a doctor and was healed in about three days after writing you.—*L. M. G.*

Eveline, Wash.—Your kind letter and tracts received with many thanks. I certainly thank God for the Unity Society. I was better the next morning after sending my letter, and when "Health Hints No. 2" was received all trace of constipation was gone. I certainly praise the Lord for it. My eyes also manifest a great improvement.—*R. E.*

Portland, Ore.—I want to thank you for the prayers given me some time ago to dissolve some very painful warts. I am glad to say that within ten days from the time I wrote you they were entirely gone, and I am truly grateful.—*Dr. E. A. L.*

Malden, Mass.—About two weeks ago I wrote you, asking prayers for my husband who was stricken suddenly with loss of memory, and could not read. I mailed the letter to you on Monday and thought you would receive it by Wednesday; on that day he came downstairs smiling as usual and said he was much better. I felt so grateful to the Father of Love I wanted to sing praises to him, for my heart was so full of joy.—*Mrs. F. S. L.*

San Francisco, Cal.—Sometime last year I asked you people for prayers for my cousin who appeared in general poor health. She suffered continually from headaches. Her health has greatly improved and headaches have entirely ceased to bother her. Her financial affairs have wonderfully improved too.—*D. D. T.*

San Diego, Cal.—The Father heard me long before my letter reached its destination, and I was able to attend to all my duties as usual. I find a great improvement in my eyes. I was never able before to dress until I had first put on my glasses so I could find my clothes. I have been dressing, getting my breakfast and caring for my room for a week without them, and sewing and reading, and now writing without them, and I had worn them constantly for about thirty years. I praise God every hour of the day.—*A. W.*

North Yakima, Wash.—Last summer my mother wrote to you regarding me. At that time I had a nervous breakdown, and I am confident that my recovery was due to your efforts in my behalf.—*L. J. S.*

Philadelphia, Pa.—With thankfulness and much joy I write you of the good I have derived from UNITY magazine and Unity prayers. The dreadfully foul breath I wrote you about has entirely left me. It is wonderful, and I noted

a very great improvement in my throat and voice, which had given me a great deal of trouble for years. I feel that I am going to be able to sing again. Praise His Holy Name.—*Mrs. A. M. L.*

Palisade, Colo.—I am glad to say that Mr. H.'s leg is much better. I wrote you over a year ago for help for rheumatism, and I thank God and Unity that I am entirely whole.—*Mrs. J. H.*

Bluff Point, N. Y.—I have received great benefit from Unity through its teaching. I have come into a realization of my oneness with Spirit, and this summer I have worked upon a sore on my arm which for four years has resisted all prayers. Today it is entirely healed. I am growing in understanding of the Truth.—*Mrs. H. R. S.*

Lansing, Mich.—My husband has been healed of the abscesses in his ear, for which I thank you very much. I am thanking God every day for his goodness to us.—*Mrs. G. F. E.*

Vancouver, B. C.—A motorcycle knocked me down, and everybody that saw it was more than surprised to find me alive, but I firmly declared that there was nothing wrong with me. They wanted to take me to the hospital, but I said, "No, I shall go to my home." My glasses were broken, and the side of my face all torn, but I was all right in a day or so. Every one was greatly surprised at my being able to move around so freely so soon afterward. I never will forget what Unity has done for me. They called in a physician to see me, and he was so mystified at the marvelous change that he said, "What are you, a Christian Scientist?" and I told him no. He could not understand how a woman sixty years of age could so quickly recuperate from an accident of this kind.—*Mrs. J. E.*

Tulare, Cal.—A few days ago I wrote you for help for my right eye which was infected. It is now entirely healed—thank God. It began to mend the very day I wrote you.—*F. H. S.*

PROSPERITY

Birmingham, Ala.—Last week I wrote, asking you to please pray for me for prosperity, as I had lost my position. The same day I wrote you I received another one. I am so thankful for your help in this manner, and thank God for his goodness.—*Miss T. S. W.*

Cincinnati, Ohio—A little more than a week ago I wrote, asking you for prayers for a speedy and good sale of my five-room cottage. The answer was marvelous. I give thanks to God. On Friday afternoon when I thought you had my letter, I put up the sign and advertised. On Monday afternoon I had a buyer, and another looked at it by flashlight that evening. On Tuesday evening both buyers were there. One vacillated and the other wouldn't leave until everything was arranged. It was the man who had only seen it by flashlight. I said, "Don't you want to see it by daylight before binding the bargain?" He said, "No, my wife saw it when you had it cleaned. It suits her and I am satisfied." He bought it without having the title examined or getting a lawyer to do a thing. Such trust! The Lord led him surely into safe hands, for everything is all right and clear, and he saved that money, and I got a good buyer. My lawyer couldn't get over that man's trust.—*C. M. W.*

Detroit, Mich.—It is with the greatest pleasure that I am now able to advise you that my husband has procured a more agreeable and remunerative position. When I first wrote you we were apparently hemmed in on all sides by a maze of doubts and perplexities, uncertainties and misgivings. Being in such a mental state, we knew we would be hampered in all our undertakings. After I secured your aid, everything opened up beautifully, just as if an unseen hand went on before and cleared the way. There was a serenity and sureness of purpose in all the plans we made to better our condition. We thought of several avenues to proceed upon, but the very first plan we made led us to the right place and we are indeed grateful that we were able through you to place ourselves in the divine circuits and so find our good.—*G. M. R.*

Oklahoma City, Okla.—After all your goodness to me and mine I did not want to write without sending a substantial love offering. Praise be to God, and with loving thanks to you, I am happy to state that our financial condition is better than we ever dreamed it could be. My husband and I are both happy over this wonderful change in our financial affairs, and he realizes as well as I do that it was brought about by the persistent and loving prayers of our dear Unity friends. Now, for my report on my son. He has been up almost four weeks and is perfectly well in every way and quite strong. He lost seventy-five pounds while he was sick, and gained thirty in three weeks. The

beauty of it is that he admits that Unity healed him, and that if he had had faith enough to do without a doctor he would never have been as sick as he was. The doctor said that he had one chance in a thousand for recovery. When we were no longer undoing your works by giving material remedies, he began to improve and is now well.—*E. G.*

New York City—I hasten to write you that my place came into visibility this morning. I have accepted the second part with Mr. ——— in "A King of Nowhere" and I am so grateful to God and you for your instructions and prayers. It is a double blessing, for we will play at home (Chicago) and I will be with all my people, whom I have not been with for three years. God is so good to me, and I bless and praise his name. You have helped me so much, and I in turn have been able to give out the beautiful thoughts to others. I can truly say, "Divine Order has now been established in my mind through my understanding of the indwelling Christ." I am so grateful for my understanding of the Allness of God, and that he alone is my Spiritual Source and Supply. I am very happy.—*Miss W. M. M.*

Stockton, Cal.—I wrote you, asking your prayers for prosperity. I can honestly say that there has been very little time since that date that I have not had prosperity, and in double measure too. I am continually having positions offered to me, and at a salary almost three times larger than that which I got heretofore. Do you wonder that I am grateful to you for your help, and the Truth and light I obtain from the study of your magazines and books which I read daily. I am realizing my at-one-ment with God more and more day by day, and look to him for all my supply. Things which I have wanted so badly for years and years have come to me in such a short time that I marvel at the result.—*Miss. A. O. R.*

La Pine, Ore.—We have consecrated our new homestead to the Master, for through him all cometh, and we have named it "Unity Place." We both realize that "in unity there is strength." My husband has been given a splendid position building beautiful bungalows. Each one he consecrates and builds the very best he knows how, and feels that the Father is guiding him all the time. We are the Master's workers.—*Mrs. E. C. S.*

Chautauqua, N. Y.—I wrote you some time ago for prosperity prayers for myself and husband, to help us meet a payment at a certain time. The need was met in a most

unexpected way. He had a chance to sell his business as part payment. I am improved wonderfully in health through your help.—*Mrs. G. I. W.*

Sacramento, Cal.—I have been blessed so abundantly until my heart overflows with thanksgiving to God. When I first wrote you for prayers I was struggling along; behind with my rent, and it seemed that I would have to suspend my paper entirely. Then my health got poor. But great has been the changes. An opportunity came by which I purchased a splendid little home on very reasonable terms, and lifted the burden of high rent. I am now paying for my place. I have found greater success in making my collections, and my health is better. We are so thankful for our home, and are so happy in it.—*J. M. C.*

Bartlesville, Okla.—The inclosed offering does not adequately express my thankfulness to you for your help. I was in debt when I first wrote you. I received a position and like it fine. My health has improved much since writing you. I am sure that what you do is done in the name of the Lord, and I give him the praise.—*E. E. S.*

Portland, Maine—I had written you, asking your prayers in selling my home, and the very next day a man came to look at it. In one week he bought it at more than I thought I would get for it. I am sure it never would have been sold had it not been for God's wonderful power through Unity, and I thank and praise him all the time.—*Mrs. I. B. G.*

Pinole, Cal.—Please accept the love offering inclosed as a token of appreciation of the great good you have done for me and mine. Mr. E. has just recently been promoted to the place he asked you to help him secure, and we will now be able to start paying off the debts that accumulated while he was out of work. We praise God for the help received.—*Mrs. G. B. E.*

Kirwin, Kans.—You may discontinue your prayers in behalf of my husband. He telephoned to me yesterday that he had more jobs in view than he knew what to do with. He had tried for two months to get work, and then I thought of writing to Silent Unity, and surely the Law works quickly. I am filled with gratitude and thanksgiving. God bless and keep you in a continuance of this noble work.—*Mrs. D. C. L.*

Lakewood, Minn.—Here is another demonstration as to how he leadeth me. The place I had been expecting was not given me (God be praised and his will be done in all

things), but I did start to improve my own place, and I always had plenty. Lately I secured some work at Lakeside, transplanting trees and bushes, so that while I was working the still, small voice, the *I Am* within me said, "Why don't you write to one of the good nursery firms and get the agency to sell trees and shrubs for them, and you can get a good start on your five acres next spring." I had great success with strawberries this year. When I got home I had no need of writing, for there was a letter waiting for me from a good firm, and I am now engaged as their salesman. I can hear better. May God's blessings rest on you and your work.—*P. S. P.*

San Jose, Cal.—I want to thank you for the help that has been given me, as in three days after writing you for your prayers for prosperity I was offered a much better position than the one I had, which I am now filling very satisfactorily.—*O. F. O.*

Kansas City, Mo.—You have indeed, helped me greatly in a spiritual way. God has given me another exhibition of good. Down in one of those dark little cells at the P. I prayed earnestly one night that God would help me next day to take one step upward—where I might be able to live decently. Next day I was led to the A. H., stopped and asked for work and really not expecting to get any. But they wanted a furnace man and porter badly, and they hired me to begin the next Sunday. It is a most delightful place—the people are kind, and my room is the brightest and most beautiful I have had for several years. I thank God repeatedly every day for his goodness, and for the pleasant home he has given me. Here is another little expression of God's love. When I came here to work it was necessary for me to find meals for a day—until I could ask my employer for money. The Saturday night before I began, I prayed to God for food for the next day. It was easy to believe he could get me a dinner or a supper, but not anything in the morning. But, I reasoned that he could get me a sumptuous breakfast as easily as he could any other meal, and I thanked him for it. The next morning I went down the street, passing a restaurant which had formerly been run by Chinese; but something told me to go across to it. To my surprise it had changed hands, and for a little work I was given a hearty breakfast and told to come back in the afternoon for dinner. My work in the afternoon satisfied them so well that they offered me a permanent position.—*C. C. H.*

Fordoche, La.—My husband went to work the same day I mailed the letter asking prayers for him. God's Law of abundance is working in all my affairs, and I am happy beyond all expression.—*Mrs. F. R. D.*

Los Angeles, Cal.—About two months ago I wrote to ask your prayers about a trip to New York for myself and about helping my father, as he thought he would lose his position. Now, I feel that I have received a wonderful demonstration since I am on my way to New York, and my father still holds his position. I cannot tell how grateful I am to Unity for these blessings, but I will try to show my gratitude by helping others to see the Truth.—*M. I. K.*

Albuquerque, N. M.—This morning I received a postal from my relatives to find out the amount of my bills, railroad fare, etc., to C., for which I give praise to Almighty God, through the helpful and faithful guidance of Unity. —*M. W. A.*

FREEDOM

Fort Smith, Ark.—The help I have received is so marked that my friends remark about it, and say there is a wonderful change in me somehow. All my life I have been possessed by fear. That has left me entirely, and you do not know what a relief it is. I continue to improve and that means a great deal to me.—*J. C.*

Lakebay, Wash.—A little over a year ago we joined your Society. We have tried in every way to do better, live better, and follow your teachings. We have erred in many ways, but on the whole we count it a year well spent. We have been wonderfully prospered and have been wonderfully helped, and we believe, helped others. We are both well and happy, and God has surely been good to us. Our crops are all good and our stock is all in fine condition, ourselves praising God, and doing all we can for our fellowmen. While we are not rich in this world's goods, yet, we are far from poor. We have *plenty* of everything needful. May God bless the Society of Silent Unity—*G. B. A.*

Houston, Texas—I was able to overcome almost immediately, the trouble with which I had worked nearly three weeks. I have known you for about three years and my joy increases. One of my greatest pleasures is to look forward to my advance for the coming year and comparing last year with this. It is wonderful the strides we can take. This evening I have been writing the pros-

perity lesson and have had a wonderful realization of my Father's loving supply. Please accept the love-offering with the many blessings which accompany it. This morning I would have thought it impossible to send this, but now I know God is willing to share with me his bounty and I am so grateful for your service. You have given freely, now receive.—*I. F. C.*

Red Granite, Wis.—I asked your prayers in regard to my husband. A few days after I received your answer my husband said to me, "Do you know I am going to sign the pledge?" He said that he did not know what put the thought into his mind. He left home shortly after and I did not hear from him for several weeks, when he wrote and told me that he had a good position and was in a dry country where drinks couldn't be secured by any means; so your prayers have surely helped me and mine. I just love the UNITY magazine. It surely puts new life into me every time I get it.—*Mrs. E. P.*

Butten, Pa.—I thank God and Unity for my husband's reformation from drink, and also for our abundant prosperity.—*Mrs. A. B. M.*

San Francisco, Cal.—I think it a most direct manifestation of the power of the Spirit in the T. case. The judge seemed determined to sentence him to prison, and did for a five-year term. Then, through the unseen powers that have been working, he suspended the sentence and set him free. Mr. T. came to see me this a. m. very happy, and said, "I wish to write to Silent Unity. I am so thankful to them, I want to tell them so." I am rejoiced to see him coming into the understanding of Truth. He certainly is a "new man in Christ Jesus," and I am expecting much good from him. The good work is going on. Others are becoming interested who are still behind the bars.—*Mrs. R. D.*

Luning, Nev.—I am so thankful to God and you. I asked you for prayers for my husband when he was drinking. It is such a blessing to know that he has given up this habit altogether. He is so happy with us, and says he does not want to drink. Thanks to the Lord.—*M. D.*

Yucaipa, Cal.—I have had great progress and I am continuing to improve. Sometimes I get tired and discouraged and then I sit down with UNITY, and I always find just what I need. I wrote you twelve months ago asking for prayers, and since that time I have not tasted meat. It is now eleven months since I gave up drinking tea and coffee. I thank God that I found your teaching.—*L. A. R.*

San Antonio, Texas—I have been able to entirely overcome the tobacco habit. One evening as I was lighting my pipe it seemed to me to taste unusually bitter. I took one draw and laid the pipe down in disgust, saying I would not continue using tobacco, as it was injurious to me. Since that time I have had no desire for tobacco. I also wish to say I received your book on "Christian Healing," by Charles Fillmore, and I am highly pleased with it.—*H. A. M.*

Rocky Mount, S. C.—I am finding such joy and peace in letting the dear Father lead me and direct my ways, that I just do not have any time for doubts and fears. The son who was addicted to the drink habit, and whose wife left him has not touched a drop since you began to help me, and they are living happily together again. Glory be to the Father! Now, is that not something to make me see and rejoice in God's power and love?—*A. S. B.*

"BE YE TRANSFORMED"

Buffalo, N. Y.—I am growing stronger each day and I am afraid of nothing. I am sure that the Almighty Spirit in me is greater than all conditions. My husband and myself enjoy the Unity literature. The teaching means much to us, and it has made me see the sunshine where before I only saw the shadows. Peace is with us, and we are getting stronger each day in the Christ Love, and we make God our source of prosperity.—*L. H. C.*

Clinton, Iowa—I wrote you for prayers for my boy some weeks ago, and for financial help. I had scarcely sent the letter when an irritating cough stopped that had bothered my son for years. And financially, things are much better. But better than either of these splendid demonstrations is the wonderful happiness and peace, and cessation from worry that has come to my little household. My words of affirmation have made me a new creature. I am so grateful for your help. May God bless you and UNITY, for he has greatly blessed me.—*Mrs. W. S.*

Atlantic City, N. J.—Three years ago I was paralyzed, and at that time we had a little money. My relatives sent me to different hospitals all over the country. We thought at that time that no human power could cure me. My face was twisted out of shape. Things went from bad to worse until Christmas, 1914, when I received a subscription of UNITY from a friend. I read the book through greedily, and I had only received six numbers of the maga-

zine when I began to look like another person, and I have been improving ever since. In June I asked for prayers, and I am thankful to say that everything is all right with me, and where at one time I lived in a hovel, I am now running a large hotel and know that I am going to make good with it. For this I thank Unity.—*M. R. B.*

Detroit, Mich.—To forgive or "give for" is a strangely hard thing to do sometimes, but all things are possible with God. I have a great deal to be thankful for, among them an experience I had recently. I took one of those old-time headaches that used to put me to bed. I worked away as long as I could and then I went by myself into the Silence with denials and affirmations, and the headache left me like an electric shock. Your instructions to me about my son were splendid, and he is much healthier, and gets along better at school. There is no limit to the good that comes to us when we seek God. My voice for singing is coming back. I am filled with a wonderful hope. A great wave of gratitude fills me for your helpful ministry and your very helpful literature. May God compensate you for the good that has come to me.—*A. H.*

Los Angeles, Cal.—Your prayers have truly been answered for me and my family. Health has improved, prosperity came, and a wonderful and delightful change of surroundings. With God's blessing and your faith all this has come about. May you be blessed in your good work. —*Mrs. K. J. B.*

Houston, Texas—I cannot describe how I feel. Sometimes I feel like I have never sinned. I sing all the time. I just tell everything that is contrary to the will of God to get behind me, and I go on. I have stopped drinking beer. I have stopped complaining, and I have stopped taking medicine. There has been such a change in me that people are beginning to visit me to find out something about this wonderful thing. Oh! how I thank God for his wonderful words. I ask God's richest blessings upon the Society of Silent Unity.—*R. B.*

Plainview, Minn.—I am getting stronger and happier every day. Life seems so different than it did before I learned of Silent Unity, and I have been taught so much through your literature. I love to read and meditate on spiritual things. It is food for me. Mrs. S. is gaining. It is marvelous how she was helped through your Society, and may God bless you and prosper you all your days.—*Mrs. C. D.*

PUBLISHERS' DEPARTMENT

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UNITY one year, in Canada	1.12
UNITY one year, all foreign countries	1.25
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SPECIAL TERMS

One three-years' subscription to UNITY to any one name in United States, $2.00.

One three-years' subscription to UNITY to any one name in Canada, $2.36.

One three-years' subscription to UNITY to any one name in Kansas City, Mo. or foreign countries, $2.75.

Three subscriptions one year, whether new or renewal, when sent together, terms as above.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

CLASSES AT UNITY HEADQUARTERS

Unity students and readers everywhere are interested in this School at Kansas City, so for their benefit we are giving here an outline of the work as now being conducted.

Beside the usual courses of instruction, there have been added new subjects which have been arranged somewhat after the order of a regular metaphysical college curriculum. Our local people and those coming to us from abroad have the opportunity of getting the specific lines of study which they may require, or may desire to choose. While each class and meeting is a lesson, and forms part of the course of instruction, the students are left free to select the classes and teachers they desire. All Truth students are cordially invited to attend any or all of the classes. The free-will offering plan is carried out by the teachers and healers at this center.

The complete schedule follows, with the addition of the classes conducted by the Unity Life Expression Club, an auxiliary of the local Unity Society of Practical Christianity.

SUNDAY

10 a. m.—Sunday School—*Edith Haseltine, Superintendent.*

11 a. m.—Address—*Chas. Fillmore* (subject announced in *Weekly Unity.*)

3 p. m.—Truth Class—*Paul Spielberger.*

8 p. m.—Evening Service—*In charge of selected speakers.*

MONDAY

10:30 a. m.—Home Training—*Myrtle Fillmore.*

12 m.—High Noon Silence.

2:30 p. m.—Topics from the Correspondence Course—*Marcellene Webb Burbridge.*

4 p. m.—Bible Study—*Jennie H. Croft.*

7 p. m.—Christian Dietetics—*Royal Fillmore.*

UNITY LIFE EXPRESSION CLUB

5:15 p. m.—Dramatic Art—*Nina Gray Barr.*

TUESDAY

10:30 a. m.—Prosperity Class—*Edith Haseltine.*

12 m.—High Noon Silence.

2:30 p. m.—"The Supremacy of the Individual"—*Caroline Taylor.*
4 p. m.—Correspondence Course—*Sara B. Quigley.*

UNITY LIFE EXPRESSION CLUB

8 p. m.—Dramatic Art—*Nina Gray Barr.*

WEDNESDAY

10:30 a. m.—Christian Healing—*Ida M. Palmer.*
12 m.—High Noon Silence.
2:30 p. m.—Mid-Week Meeting of Unity Society of Practical Christianity.
4 p. m.—Prosperity Class—*Edith Haseltine.*
7:30 p. m.—"The Way of Silence"—*Jennie H. Croft.*
8 p. m.—Healing Meeting—*Charles and Myrtle Fillmore.*

UNITY LIFE EXPRESSION CLUB

5:15 p. m.—Vocal instruction—*Jennie B. Villard.*

THURSDAY

10:30 a. m.—Prosperity Class—*Edith Haseltine.*
12 m.—High Noon Silence.
2:30 p. m.—Training the Mind—*Mary C. O'Neill.*
4 p. m.—"The Way of Silence"—*Jennie H. Croft.*
8 p. m.—Public Speaking—*Lowell Fillmore,* director.

UNITY LIFE EXPRESSION CLUB

7:30 p. m.—Public Speaking Class instruction (for members only)—*Lowell Fillmore.*

FRIDAY

10:30 a. m.—Correspondence Course—*Sara B. Quigley.*
12 m.—High Noon Silence.
2:30 p. m.—Creative Principles—*F. Richard Lynch.*
4 p. m.—Methods in Healing—*Ida M. Palmer.*
7 p. m.—Business Methods—*Herald Sylvan Landon.*
8 p. m.—Basic Principles and Bible Study—*Charles Fillmore.*

UNITY LIFE EXPRESSION CLUB

5:30 p. m.—Solfeggio—music sight reading—*Mrs. J. A. Comstock.*

SATURDAY

12 m.—High Noon Silence.
2:30 p. m.—Health and Harmony Class—*A. A. Bredemann.*

UNITY LIFE EXPRESSION CLUB

1 p. m.—Nature dancing—*Nina Gray Barr.*

The Society of Silent Unity has healing meetings daily, not mentioned in the foregoing because not open to the public.

Vegetarian meals are served at noon and night at the Unity Inn. No breakfast. There are no vacant rooms at the Inn. Visitors will be assisted in finding rooms in the vicinity by applying to the Librarian, Unity Building, 913 Tracy Avenue.

THE ASSISTANT MANAGER SAYS:

I have just returned from the East where the flexible editions of "Lessons in Truth" and "Christian Healing" are being bound. The books are not very large. They measure only 4¼ by 7¼ inches, and are less than half an inch thick, but the type is large and clear. I never should have believed that it was possible to obtain such fine binding without the use of real leather. One can hardly realize that the beautifully grained morocco cover and soft lining are produced without the customary skin of our dumb fellow creatures.

The books are most substantial and flexible. I have one of these little volumes in my hand, which I have given very rough treatment. It has been rolled tightly and sat on. It has been shaken by separate pages. It has been opened flat and walked on. You could not blame a book for being a bit exhausted after such treatment. This volume lies before me now, serenely beautiful, still in its gold stamping and gilt edges and beautiful purple bookmark, unruffled and in perfect shape. *I believe that this is the first book ever hand-bound in expensive limp style without the use of real leather.*

The books as they come from the bindery will be most attractive. Each volume is wrapped in a sheath of shimmery, daintily ribbed paper and placed in a neat little grey panelled box. The box is again wrapped to keep from soiling in handling. One could not hope to choose a more dainty and artistic gift. The large clear type, the convenient size, the rich contents within—all are a constant source of delight to the fortunate possessor.

Although other books of similar style of paper and binding have never sold for less than $3.50, we were ambitious to offer these books to our people at $2.00. This price was announced, but we discovered later that handwork was necessary for the binding, and therefore the cost was far above our estimate. Nor had we realized the

careful, painstaking press work necessary in printing on such thin paper.

We will stand by our word, however, and no one will be asked to pay more than $2.00 for either "Lessons in Truth" or "Christian Healing" until January 1, 1917. The price will then be raised to $2.50.

If you would like to examine a copy we will cheerfully send one on approval.

This is a heart to heart chat which I thought might interest you. I am not the "ad" writer, but I am so enthusiastic about these beautiful books that I could not trust a cold advertisement to tell you of them.

Cordially yours,

ROYAL.

P. S.—The pressman has just come in with a sample of the Christmas card which we enclose with gifts sent by your request from Unity. It is in green, red and black, with a true Christmas sentiment. If you would like to have us play Santa Claus for you, just say so. Why rush about doing Christmas shopping?

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" be given in UNITY for one month in advance. In response to such requests we give below the thought that will appear in the January UNITY:

CLASS THOUGHT

January 20, to February 20, 1917

Held daily at 9 p. m.

"The Christ Mind now gives me Wisdom and Power to express Divine Wholeness."

UNITY magazine will be sent three months to any person, who is not already a subscriber, for ten cents. We will mail this issue (December) now, and the January and February numbers just as soon as they are published. If every subscriber and friend of UNITY would send a trial subscription of this magazine to those who are in need of it and who do not know of its good work, many thousands of persons would be greatly benefited. Are you, kind reader, doing your part to spread the Truth that sets men free from sickness, poverty and unhappiness?

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Miss Beatrice Jenkins, 1411 St. Louis St., Springfield, Missouri.

Mrs. Clark F. Ross, 15 Argyle Road, Brooklyn, New York.

Sarah Root Adams, 320 13th St., Norfolk, Va.

Miss Ella A. Kneeland, 367 2d Ave., Wauwatosa, Wisconsin.

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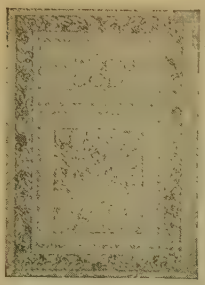
CHARLES FILLMORE



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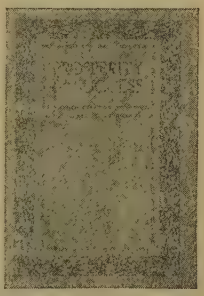

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